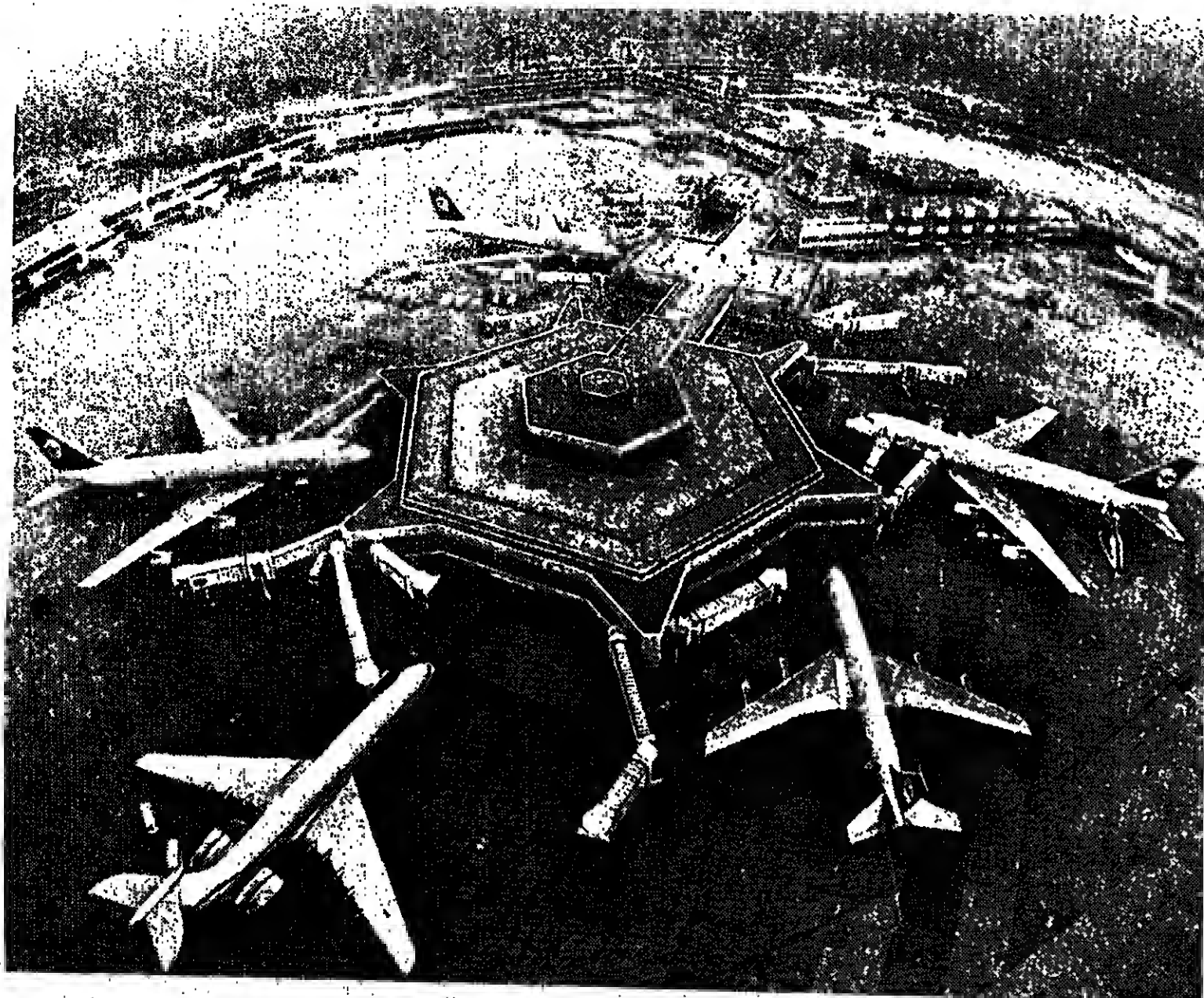


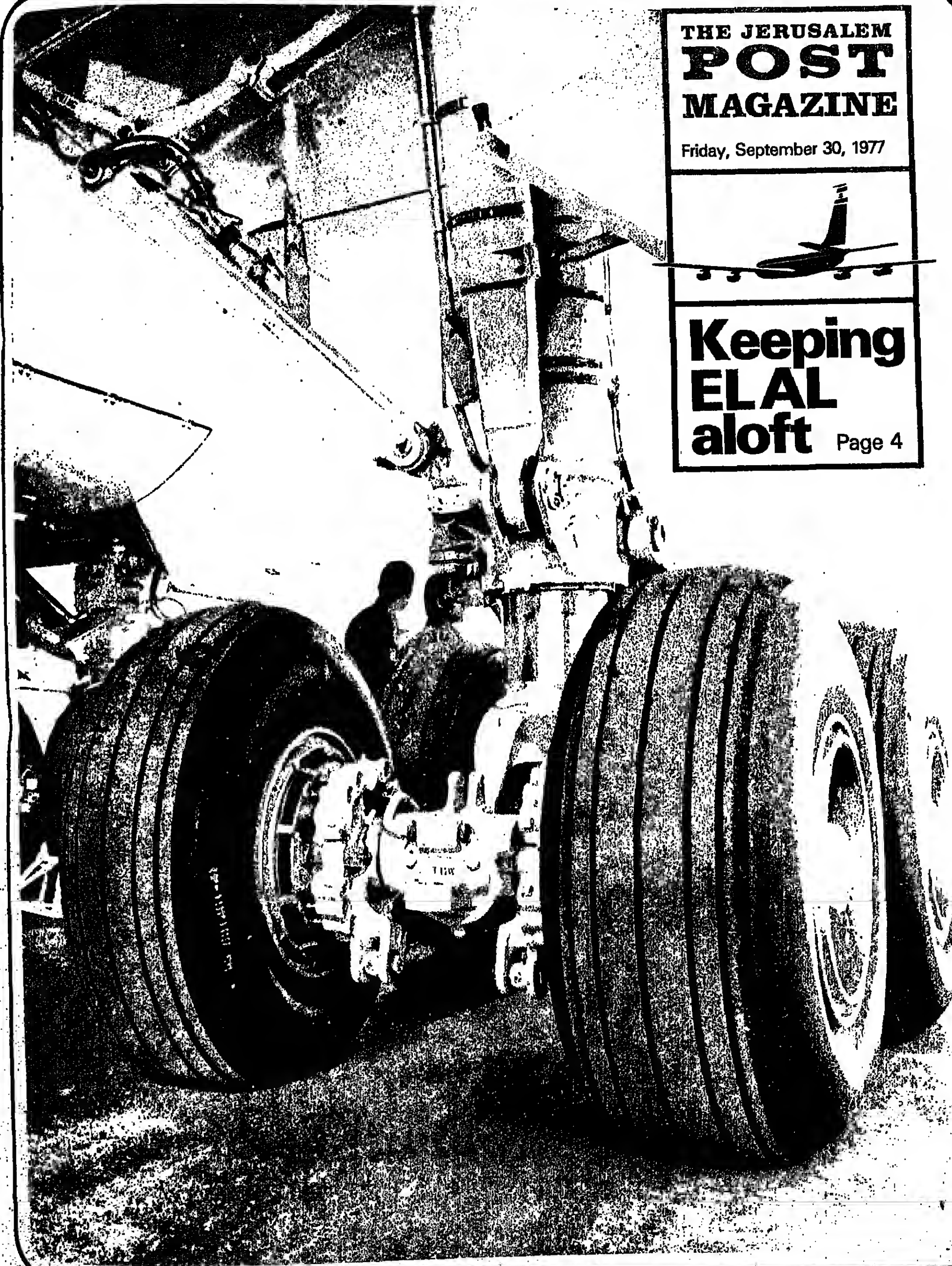
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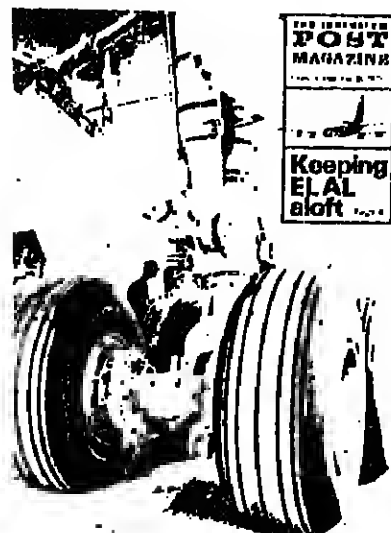


THE JERUSALEM
POST
MAGAZINE

Friday, September 30, 1977



**Keeping
ELAL
aloft** Page 4



Cover: El Al Wheels. Artwork by Alex Berlyno.

In this issue

David Krivno investigates labour-management relations in El Al.

George Leonof looks into the question of Saturday work permits.

American writer Isaac Asimov discusses problems of Jewish identity with David Avidan.

Haim Shapiro visits a Beduin camp in Jerusalem. (Photographs by David Rubinger.)

The Book Section. Reviews include: Arnold Shorman's guide to Elit; a collection of papers on Science and the Torah; Shmuel Tamm's book on Mameluke military architecture; Arthur Ord-Num's ongoing obsession with the idea of perpetual motion; Oail Sheehy's best-selling "Passages"; "The Power of the Positive Woman" by Phyllis Schaffly; an attempt at pop history by Michael Medved and David Wallace; novels by Robert Ludlum and Olive Oester; an anthology of ghost stories and a chilling tale of reincarnation. Fori Shoffey Otero writes about the late Robert Lowell (extracts from an article to commemorate the poet's visit to Israel).

Ephraim Kishon wonders about the way banks spend money. Moshe Kohn finds a "just" society. Haim Shapiro cooks an unusual curry.

Martha Meisels looks into the quality of local consumer services.

The Art page. Meir Ronnen reviews the works of Michael Ores and a "Toga" show at the Israel Museum.

Dry Bones waves the flag.

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EGALITARIANISM AND EL AL



All is quiet in dispute-ridden El Al at the moment. But is it peace or just a truce? Post economic correspondent DAVID KRIVINE investigates the roots of the recurrent labour crises besetting the national airline.

A JUMBO JET, leased by El Al at a cost of \$228,000 a month, was kept idle on the tarmac this summer for a fortnight. Money wasted: \$180,000, plus potential earnings that might have been achieved over and above that figure.

The cause: a dispute with the technical supervisors, who insist that for every new aircraft model they have to handle, they are entitled under the labour contract to extra "loose pay" (loose to maintain that particular type of plane). Two jumbos of a new brand were introduced this year. The men want more money for handling them.

Not that they work more hours. But — in what respect is the new jumbo different from the old ones? They are all Boeing 747's, after all.

Ah, but there are different types of 747. There is the 747B for passengers; the 747C, which is convertible (passengers and/or freight); and the 747F, which is for freight only. The technicians have been given extra pay for handling the 747B, and extra pay again for the 747C. They now want a third increment, for consenting to

check the 747F.

At first the company rejected their demand, because the difference between the 747F and the others is minuscule. Moreover, the labour contract states that the second increment of loose pay, given for the 747C, applies to the 747B as well, that is, in its different forms. According to management, that means all subsequent variations of the 747, including the 747F.

THE MEN disagree. Are the managers proving to be inflexible over this point? They were ready to yield; if a way could be found that did not entail a chain-reaction of wage demands from other sectors. One suggestion was to raise the ceiling on productivity pay by five per cent. Then, the supervisors tell me, was torpedoed by the Productivity Committee (which represents the various employee groups in El Al, also engineers from the Productivity Institute). Hence the deadlock, which kept a giant carrier worth \$30m. idle and unused on the ground for two successive weeks. Now it is flying; and the technicians are maintaining it —

because a labour court ordered them back to work. Without pronouncing on the substance of their claim, the court found their stoppage to be illegal and in breach of contract. The men could have got round this ban, by going slow or in some other way: it has happened before in El Al. But they are showing a low profile. We are not in a hurry, they say. We are ready to receive the extra loose pay from April 1978 (when the current collective agreement expires). "It's not the money, it's the principle of the thing," declares Zohar, their hard-faced, sharp-minded leader. "Our contract states: new aircraft model, new pay. And we intend to get that pay." But there is time.

This seems a disciplined way of operating. Does one risk a guess at the reason? It is probably this: The Government has announced that if this petty dispute goes on, the airline will be closed down. So the dispute is put aside. No one is much concerned. It is the routine of labour relations, as understood in El Al. The job of the workers' committee is to press, to seek, to manoeuvre for more

money. If they get away with it, fine. If not, well — there's always the next time. And the next time will not be long in coming round. Collective bargaining has become an all-season sport. There are eight workers' committees. Each has proved that it possesses the power to paralyse the company's operations. So its importunities must be listened to; and new demands are produced like rabbits out of a hat.

EVERY PLANE that lands undergoes a maintenance check before it takes off. As the jets land at all hours, maintenance work is done round the clock, which means that the job is divided into three shifts.

The mechanics, who have their own committees, do one week of morning shifts, one week of evening shifts, and one week of night shifts. Evening shifts are paid an extra 20 per cent, night shifts an extra 30 per cent.

Some time ago they decided that continuous night shifts are unhealthy, and they prefer a different type of routine, namely one day shift, one evening shift,

one night shift, and so on. And every night shift they would have a day off. And for every day worked during the week-end they would get another day off.

The management could accept this change, because it would involve a shorter week (four-and-a-half days) and require more manpower. In order to meet the workers' demand, the management suggested a different arrangement that would likewise result in a shorter week. The workers refused. So the Hlatadrut, which was a partial, expert body, the Productivity Institute, to examine the problem and report. The Productivity Institute said that successive night shifts are no more damaging to health than alternating night shifts, and the present system is better than either of the two proposed innovations.

THE MATTER is still not settled. It was talked to Eytan Rosenman and fellow members of the maintenance workers' committee. "How can you embroil the

company in disputes over every small thing?" I asked. Their answer was: compared with other groups of employed staff in El Al, the maintenance men are overworked and underpaid. "Turnaround time for El Al planes is perhaps the shortest in the world," they explained. "When we have to get on aircraft ready for departure by a certain time, we work against the clock. Faced with an immediate deadline, we give up the breaks to which we are entitled in our work contracts. We do everything at the moment. This happens all the time, and that El Al's fleet has grown so large."

"The company pays us on extra productivity bonus, agreed. But we get extra bonus everybody gets, right down to the cleaning workers. We increase the productivity and they get the pay. So why should we bust a gut on the job? What for?"

MANAGEMENT confirms that there are times when the teams have to work flat out to get a plane off the ground on time; and they do whatever is necessary. It is a stressful sight, on official tells me, to see those boys on the job. But then there are waiting periods, when the pace is much slower; and the one offsets the other. This analysis is confirmed by the Productivity Institute. Its report states bluntly that the work schedule is "low." It comes to 30 per cent of a full work load on a morning shift, 65-75 per cent on the evening shift, and 45-55 per cent on the night shift.

The conclusion is that the men are not overworked under the existing system, and there is no need to change it. But why do they not try? That is what collective bargaining is all about, and one of the committee's jobs is to try to get a nod.

They are undismayed by the Productivity Institute's adverse report, so much so that they are busy with another committee — the one that hit the mark during the latest work

stoppage. "We spend four Sabbaths every year on the job," they assert. "We want at least two at home with the family."

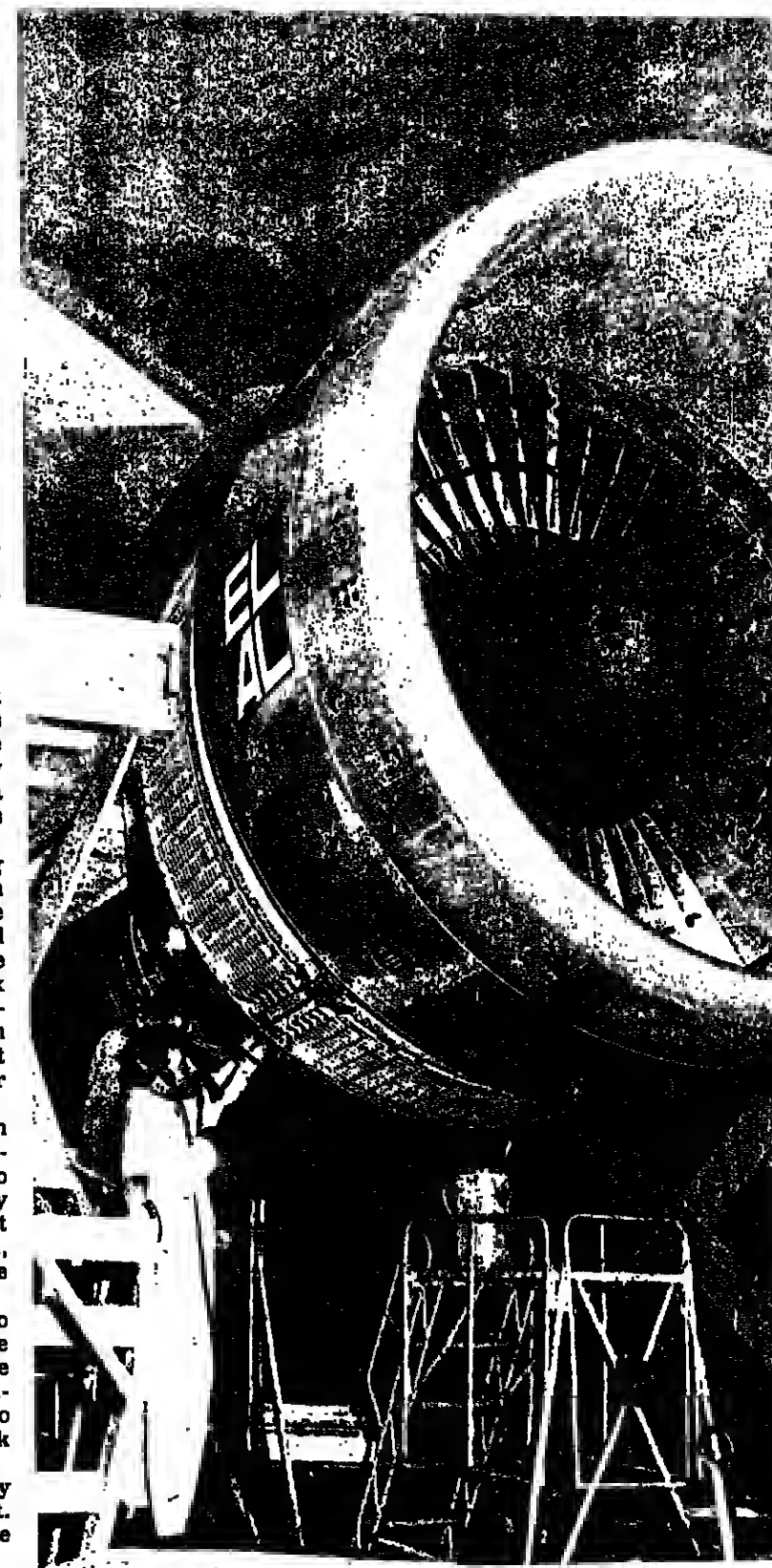
The first point to check is what the word "Sabbath" means in this context. In civil law, it comprises 24 hours or so between night and day, and the appearance of the first stars on Saturday evening.

Under El Al's labour contract, it covers the period from 4 a.m. on Friday to 8 a.m. on Sunday — two Friday shifts and three Saturday shifts, making five shifts in all out of a weekly schedule of 21 shifts.

Under the present system, maintenance workers have to do one of those five shifts between 4 a.m. and four times a month. However, company circles insist that this dramatic demand for "Sabbath at home" is only for show-piece purposes. The workers refused. The reason is that pay for three Saturday shifts is 225 per cent of normal salaries. Pay for Friday evening and Friday night shifts is 225 per cent of normal salaries.

IS ALL too much for Ronny Hlatadrut, one of the company's chief pilots. He had taken the job on a trial basis, knowing the problems that dog the airline. The trial period has expired, and he has decided that there is no point in staying on.

He received me in Jerusalem's City Hall, where he has gone back to his old post as Director-General



Engineers checking El Al 747 Jumbo jets between flights.



of the municipality, under Mayor Kollek.

El Al is impotent in face of the workers' committees, he said. But the company is not incompetent; far from that. In most respects it is a well-run outfit. Unlike the air terminal which houses it, El Al is handling the tremendous increase in traffic, which has accumulated in the last two years, without turning a hair. Delays and holdups are caused in most cases by conflict in the one area that it does not manage to dominate: labour relations.

"I never knew Mordechai Ben-Ari, the General Manager, before I joined his staff," Feinstein said. "I learnt during my year under his direction to admire his abilities as a business leader. Nobody could run the airline better."

"But," I interjected, "the airline is in a mess. Gideon Patti, head of the Ministerial committee on El Al, has said so."

"It is a mess in one area only, and everybody knows what the problem is," Feinstein flung a red-bound volume on the table. "This is our plan for putting the concern on its feet again."

The trouble with El Al is that its rules have been eroded out of existence. "Work relations are one big nightmare. My job in the municipality is the same as in El Al. We have over 600 employees here — 8,000 in all. But it's a real cure in comparison."

In El Al, everyone is a rule unto himself. "The maximum flight time for cabin attendants is eight hours, their maximum period outside the country is six days. If we introduce a 10-hour flight, we must negotiate new terms with them. I understand that."

"Or if we open a line to some out-of-the-way destination, and cannot get them back within the stipulated six days, all right, we have made an innovation and must pay for it. That is fair and square."

"But if we introduce a new flight (our latest one to Lisbon, for example) which is not longer than eight hours, and does not involve an absence of more than six days, what the hell is there to negotiate about?"

"In any other airline, the acquisition of new landing rights or the opening of a new route is a cause for rejoicing. Champagne is poured out, toasts are drunk. In El Al, every such event is the occasion for a time-wasting crisis."

"We cannot even man our offices abroad without endless, nerve-racking controversies. Believe it or not, the world at large is divided up between two workers' committees in El Al: the junior administrative officials, and the senior administrative officials. The difference between the two is the size of our office in the town concerned."

"So over a place like Lisbon, another argument breaks out. Is the man in charge of the office to be selected from the staff members represented by this committee or that? Compromises are hammered out. The post will go to this committee, on condition that the next post goes to that committee, and so on. Is this a way to run an organization?"

IT IS NOT. The red book, presented by Ben-Ari with his Board's approval to the Ministerial committee on El Al, states that a single new roof committee must be selected representing all the staff members of El Al; that it sign a single collective agreement for all employed personnel (in place of the eight separately-negotiated agreements now prevailing); and

that no stoppage be allowed by any section of the work force, unless it is approved by this central committee, after a secret ballot among its members.

Both sides, management and labour, should be free to negotiate their collective agreement, as in other branches of the economy. But once a contract is sealed, the procedure for handling disputes shall be, it is proposed, as follows. If the dispute is not settled inside the company within 72 hours, it is referred to the Hlatadrut.

If the Hlatadrut's mediation does not bring the two sides to a settlement within seven days, the matter shall be referred for decision to the Voluntary Arbitration Tribunal, currently headed by former Supreme Court judge Zvi Berinson.

"Each phase in this procedure has to be automatic," Feinstein stressed. That condition must be built into the work contract. Otherwise the company has no future. Arbitration is a must.

And to help make things clear, the contract shall lay down once and for all which topics are subject to negotiation with the men's representatives, and which are not; in other words, which issues belong to collective bargaining, and which are the exclusive responsibility of management.

The rank and file of El Al will be happy if order is restored to their anarchic situation. A veteran ex-pilot, still in the service of the company, confided to me that he cannot stomach the constant work stoppages, which he sees as a betrayal of the company's interests and the national interest. If a practical book of rules is adopted, Feinstein would gladly go back to El Al. "It's a tremendous company to work for," he said.

What do the workers' committees think? I asked Rosenman for his reaction to the plan. "We would accept it," he said, "provided there is a job analysis and job evaluation made, to see that everybody gets paid according to his merits. We are fed up with this 'egalitarianism' in El Al, where everybody is treated the same, whatever his qualifications, whatever his work output."

I consulted with Ami Ettinger, former head (and once strike leader) of another professional committee, the workshop staff. He is now finished with union work, and has joined the managerial ranks of the company, starting in the public relations department. He is in a unique position to pronounce on labour relations, having looked at the subject from both vantage points.

Ettinger thinks that Rosenman entertains an illusion, which is chronic in El Al, that his department is superior to the others.

"Show me one section that does not believe it is the best," he smiled. It is doubtful whether a job evaluation programme would change the status of the maintenance workers materially, as compared with other occupation groups in the airline.

What then, if Rosenman's expectations, that his colleagues will get a wage rise based on their just deserts, are not fulfilled? Would the unified roof committee of workers be able to prevent his 600 maintenance men from downing tools if they chose to?

That is the ultimate question, on which the future of the country's national airline depends. All are waiting for the Ministerial committee on El Al to make up its mind. It must provide the answer.

SOMETIMES ON SATURDAY

GEORGE LEONOF looks into the question of Saturday work permits in the light of the government's promise to tighten up the regulations

MORE THAN three months have passed since the Likud concluded a coalition agreement with its main partner in government, the National Religious Party, but various sections of the accord remain to be implemented. The main reason is that a number of cabinet portfolios have yet to be assigned, first because of the ongoing coalition negotiations with the Democratic Movement for Change, and then, when those failed, because of a lingering hope that the talks would be resumed.

One of the Likud-NRP agreements still in abeyance is that calling for stricter observance of labour legislation governing work on the Sabbath.

In spite of its endorsement of the labour legislation in two previous coalition agreements, and its representation for nearly six years on a high-level tripartite body which decides on longer-term permits for Sabbath work, the NRP has been generally dissatisfied with the procedure. However, it has never challenged the legality of any particular authorization.

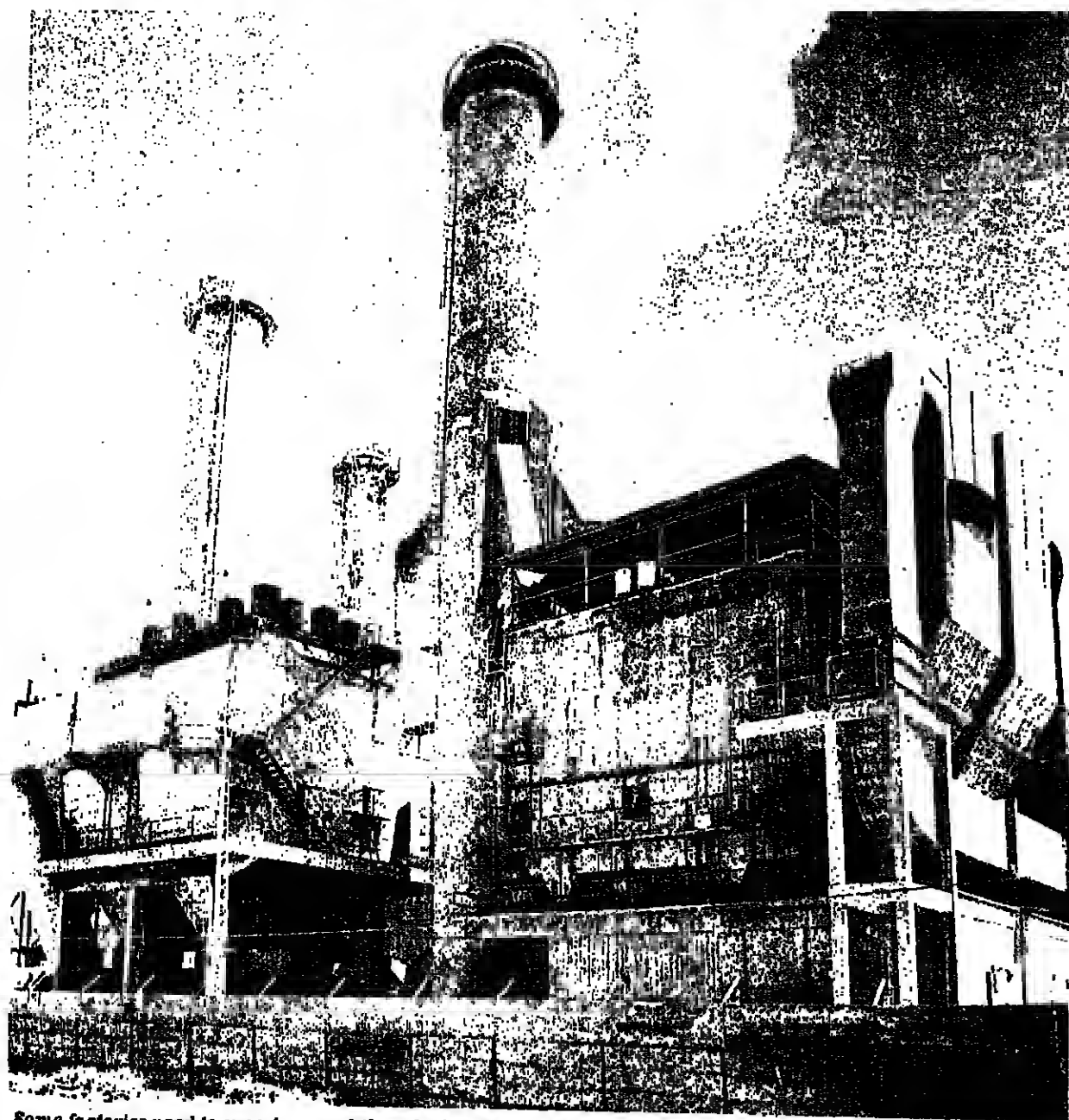
In its latest coalition accord, the NRP had little trouble in getting the Likud's consent to amend and tighten certain procedures.

The relevant Act in Israel's Labour Laws states that Saturday shall be the weekly day of rest for Jews, and either Friday, or Saturday or Sunday for non-Jews, according to their preference. There are a number of exemptions from this law. Besides the Israel Defence Forces, it does not apply to police and other security forces, certain state officials, air-traffic controllers, fishermen, persons holding managerial posts or positions of trust, and persons employed in work the nature of which does not permit application of the legislation.

As for other, temporary, short- or long-term authorizations for work on the Sabbath, the original (1951) provision of the Act states that under certain circumstances — all specified although some in rather loose terms — these may be granted by the Labour Minister for periods of not more than two years. In 1969, an earlier coalition agreement decided that a tripartite committee comprising the Prime Minister — then Golda Meir — and the Ministers of Labour and of Religious Affairs should deal with authorization for more than two months.

Permits for shorter terms remained within the competence of the Labour Minister. In fact, the minister had delegated this authority to his veteran chief of the Labour Inspection Department, Yehuda Aaronsohn.

THE COALITION agreement also stated that the tripartite ministerial committee should meet at least once in two months, in order to review the situation and consider whether some permits should be abrogated or narrowed in scope, and to rule on new applications. This clause in effect remained dormant for two years after its introduction. The three ministers involved apparently never found enough time



Some factories need to operate around-the-clock. The Nesher cement plant in Haifa is one of them.

to deal with the matter.

When Mrs. Meir, Labour Minister Yosef Almog and Religious Affairs Minister Zorah Warhaftig finally conceded the fact, they respectively named Michael Arnon, the then Cabinet Secretary, Aaronsohn, and Professor Ze'ev Low, of the Hebrew University's Physics Department, to act on their behalf.

Except that Gershon Avner later stepped in for Arnon, the committee exists to this day, although for the first three months after the recent elections it remained inactive. Aaronsohn explains: "We were all the personal representatives of ministers who no longer held portfolios. We could not be said to represent them — or anyone else, for that matter."

By the time Prime Minister Menachem Begin got to hear of the problem in mid-August, 70 new requests for permits had accumulated. The Premier immediately ruled that the committee should resume its work, with the new Cabinet Secretary, Arya Naor, replacing Avner. The position of the other two members was unchanged. However, Aaronsohn, a nephew of Aharon Aaronsohn of "Nili" fame, was by then on the threshold of retirement.

As for Low, the post-election Likud-NRP agreement went out of its way to declare that he "will regularly participate in the meetings of the ministerial committee on Sabbath permits." His is the only name mentioned, and the physicist, who also heads the Institute for Science and Halacha, a voluntary body in Jerusalem, says "it came as a complete surprise. I was not even consulted on the matter."

Barring some change in the constitution of the Cabinet, however, it is clear that Low's opinions will be an influential factor in the matter of Sabbath work authorizations. For one thing, he believes that the number of permits can be reduced by 50 per cent without damage to the government's essential interests.

The tripartite committee on which Low sat for more than five years issued about 2,000 authorizations during 1973-74. Aaronsohn, going over the records of the last two years, noted that two permits were issued over Low's opposition, and he abstained in five other cases. Among the permits Low was unhappy about were those granted for the operation of the Massada cable car, for the sale of tickets at national

parks, and to the Broadcasting Authority.

THE LAW gives the Labour Ministry representative the authority to issue permits for periods of less than two months at his own discretion. But the records show that the majority of authorizations requested were for more than two months, and in 1974 such longer-term permits, requiring committee endorsement, constituted two thirds of all authorizations made.

I asked Low why, when he found himself at the short end of a division, he had not used his privilege of appealing to the ministers themselves. He dismissed such a step as impractical and a waste of time. To be fair, he added that in any case it would be difficult to prove that his two colleagues had wrongly interpreted the law, since in most cases this involved a matter of opinion.

One of his differences with the two secular committeemen concerns what should be considered as "essential." Low contends that they often confuse the admittedly important and the essential. This, he holds, may properly be applied to security and police matters, medical and certain other public services. Low rejects

Aaronsohn's view that "each life," for example, belongs under "essential."

He gave the example of a village requesting the services of a Jewish bus driver to carry a football team to a match in town because they could not find an Arab willing to work on Saturday. Aaronsohn confirmed the incident, and explained it is not usual for Arabs to take buses as their weekly day of rest. In one case, an Arab working in Nazareth institution which closed on Saturdays in this way won himself a five-day week.

More seriously, he maintains that an egalitarian society like Israel, which is also seeing a more even distribution of population away from the cities, cannot justify depriving people of technological equipment that would obviate the need for workers.

AARONSOHN emphasized that although authorized to issue permits covering up to two years, the committee has never done so more than a year, and strictly according to the law. It stipulates that Sabbath work be permitted in cases where the committee is satisfied that "interruption of operations during part or the whole of the day would be prejudicial to the defense of the State or to the security of persons or property, or could seriously harm the economy of the country, working operations, or the functioning of essential public services."

He stresses that all authorizations, even for one day, are issued only after thorough investigation by the Labour Ministry's inspectors, who submit a written report in each case. "The policy has always been to issue permits only where absolutely necessary and for a minimum number of workers needed to do the job in question," Aaronsohn said.

In some instances, the committee would refer a controversial case to a subcommittee of members named by the Labour Ministry and including engineers of Productivity Institute, to the conclusion of the Ministry's inspectors. In those instances where the experts were not in agreement with those conclusions, differences were usually settled, Aaronsohn noted.

One of Low's major complaints is to do with the competence of the narrow mandate both of the inspectors and of the group of experts. He contends that many are equipped or prepared to suggest technological solutions that would preclude the need to desecrate the Sabbath. He said the Institute for Science and Halacha has shown in practice that introduction of modern technological devices not only dispense with the need for workers but in the long run would economically benefit the plant using them.

Aaronsohn, himself a qualified engineer, notes that there are very few industrial plants in Israel that would not benefit from modernization. "But it is not for my department to make

suggestions to this effect, whether for observance of the Sabbath or for any other purpose except the maintenance of proper labour safety standards. It is up to the government to decide whether it wishes to intervene on other technical levels."

He turns to the files to show that in 1975, his inspectors filed 10 complaints in law courts, involving 25 Sabbath-law violators. They were found guilty in all 10 cases and fined. Last year there were eight offenders in five cases, and they were all similarly fined. He concedes that legal action could have been initiated in more cases, but points out that the ministry is interested in resorting to the courts only when it is certain of winning.

Aaronsohn flatly rejects any asperses on his inspectors' qualifications for the job. They are called upon to assess an existing situation, and are perfectly capable of doing so, he declares. Thus, while they may question the number of workers the plant requires to do certain work on Saturdays, it is not their job to suggest alternative technological possibilities.

LOW insists this need not be the case if inspectors are given broader authority, and if technically qualified inspection committees are authorized to suggest or require installation of technological equipment that would obviate the need for workers.

He also describes as "absurdly" the current fine ceiling for violations of the law, since they are incapable of acting as deterrents. (The maximum fine is £350, with an alternative of a month's imprisonment, or both, but there is a general move substantially to increase fines right across the penal code to compensate for the galloping inflation. — G.L.)

Low believes that somewhere in the procedure of approving a new enterprise, the prospective investor should be officially informed that he cannot expect to work his enterprise on the Sabbath. Foreign investors in the past have demanded Sabbath work permits on the grounds that their enterprises had been planned to work non-stop.

Work on the Sabbath also leads to discriminatory practices against observant Jews, Low insists. There have been instances of applicants for openings having to fill in forms that want to know whether they are prepared to work on Saturdays. A negative reply may bring automatic disqualification. This, he asserts, has not taken a stand in the matter.

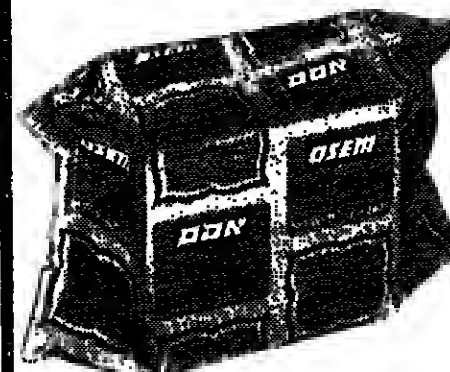
Aaronsohn confirms that the practice exists, although it is far from being general and cannot be described as discriminatory. Plants legally authorized to work on the Sabbath and intending to do so, he maintains, cannot be expected to hire workers who are not prepared to turn out on this day, any more than an office requiring a French-speaking salesman may be required to hire one who knows only German.

It would be foolhardy to predict to what extent the status quo that has existed between the religious and secular authorities before the elections will affect the Sabbath law. Nor is it certain that the three-man committee hitherto charged with ruling on Saturday work permits will retain this authority.

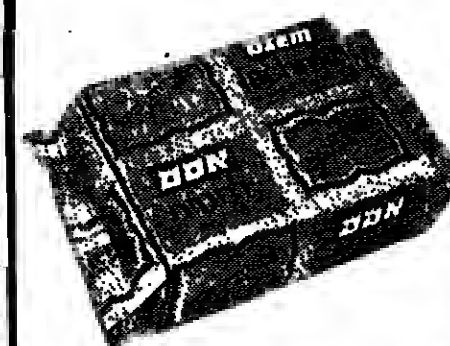
What is certain, however, is that if, as some, Professor Low is no longer likely to find himself in a minority in cases where a compromise cannot be reached. □



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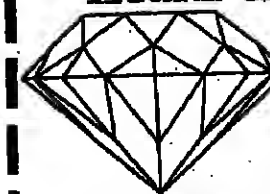
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- * Thailand — Full day tour to Floating Market and Rose Garden.

Departures: October 28, November 11, 25, December 9, 23, January 6, 20, February 3, 17, March 3, 17, 31.

* The price is based on the rate of exchange and travel tax in force on September 20, 1977 * Departures dependent upon minimum of 25 participants.

Friday, Afternoon flight by KLM to Amsterdam.

Sunday, Afternoon flight by KLM to Tokyo.

Monday, Arrival during the evening at Tokyo, and transfer to Hotel.

Tuesday, Half-day tour of the city, including visits to the Imperial Palace, Plaza Meiji Shrine, Asakusa Kannon Temple with its Nakamise Arcade.

Wednesday, Free day in Tokyo

Thursday, Start of the 5-days SUNRISE tour. To Kamakura, visiting Daibutsu, giant statue of Buddha, on route.

Continue to afternoon to Hakone, on route a boat trip on Omi Lake, and a tour of the town after arrival.

Friday, Travel on famous Bullet Train from Hakone to Odawara, and from there continue on the Kiotoku train to Nagoya, and then on to Tokyo.

Saturday, During the morning visit Kinkakuji Temple on the way to Ujiyama.

Visit Fushimi Inari Shrine, and see the Grand Shrine of Ise. To Kyoto on the Kiotoku train.

Sunday, Morning tour of Nara, where we visit the Todaiji Temple, the Deer Park and the Kasuga Shrine. Afternoon visit to the Fushimi Inari Shrine, and return from there to Kyoto.

Monday, Visit the Hatan Shrine and see the Gion District, on the way to Osaka.

Continue to Osaka; tour of the city, including visit to Osaka Port and the Shinsaibashi shopping centre.

Tuesday, Fly from Osaka to Tokyo, and from there, leave Japan by KLM flight to Manila.

Wednesday, Free day in Manila. Thursday, 2 1/2 hour tour of the city, including the walled city, San Augustin Church, Fort Santiago ruins and the University.

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JAPAN,
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Friday, Morning Flight from Manila to Hong Kong.

Saturday, Four hour tour, visiting the Central District, Wan Chai, Victoria Peak, Tiger Balm Garden, Repulse Bay, Aberdeen and the Western District.

Sunday, Free for shopping and visits.

Monday, Afternoon flight to Singapore.

Tuesday, Morning tour of Singapore.

Wednesday, Afternoon flight to Bangkok.

Thursday, Four hour morning tour, including the Marble Temple, Reclining Buddha and Chinatown.

Friday, Free for shopping and visits in town.

Saturday, Morning flight to Kelantan. Afternoon tour of the city.

Sunday, Free in town.

Monday, Morning flight to Delhi. Afternoon visit to the city, including Ghat Riser, Humayun Tomb, Birka Temple.

Tuesday, Early morning departure by air-conditioned coach for Agra, via the Holy Mathura, and visiting the Taj Mahal. Visit to the Akbar Tomb. Travelling time about 3 1/2 hours. Tour of Agra and visit to Agra Fort.

Wednesday, Flight to Tel Aviv and completion of tour.

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ASSIMILATION FOR EVERYONE

"The feeling of Jewishness is dangerous because it's a form of nationalism, and I don't think the world can afford nationalism now." So says American science-fiction writer ISAAC ASIMOV, explaining his views on Jewish identity to the Israeli poet, DAVID AVIDAN.

WOULD YOU consider yourself primarily an American and secondarily a Jew, or vice versa? Well, since I engage in all the American activities and virtually none of the Jewish ones, I suppose I've got to consider myself primarily an American and only secondarily a Jew. Whether other people will allow me to do so is another matter.

Do you have a clear-cut definition of your Jewish identity, no matter how secondary?

Yes, I am a Jew, not because I practise the Jewish religion, which I don't, not because I am engaged in any facets of Jewish culture, which I'm not. I am a Jew primarily because that's what people call me.

Do you think Jewish identity is vanishing in America?

I'm hard to say. If you mean the kind of Jewish identity that my father had, when he came from the Soviet Union, yes, it is vanishing. There are very few Jews in America who can speak Yiddish, especially those who are under 50. I can. There are very few Jews in America, I think, who can read the Bible in Hebrew. My father could.

Judaism in the United States, as far as I can make out, is a very Americanized thing and largely social rather than religious. On the other hand, there are movements back. I think there is a definite movement now towards a more traditional Judaism, but I have had no experience of it myself.

When you say Judaism in the U.S. is Americanized, do you mean that it's a kind of new, modern or maybe even a new invention practically made in the States, one that has very little to do with Jewish tradition?

I don't have enough experience with it to be able to say. I have the feeling that American Jews are to a large extent indistinguishable from other Americans of their class and neighbourhood. They tend to have the same tastes and the same way of looking at things; except, I suppose, that they are a little bit more liberal on the average because they are a little more aware of being insecure.

How do you react to the thesis that Jewish identity is perhaps in essence the very intellectual urge to question and re-question one's identity as a Jew?

There again, I can say I don't know. I suspect that it is possible that people who define themselves in very complimentary terms: I imagine that if an anti-Semite were asked to define Jewish identity, he might say that it would be the urge to question and re-question forever on better ways of making money. Let me say, I never know what definitions are, really.

Do you feel that Jewishness can be finally a type of mentality? My own feeling is that these days the feeling of Jewishness is



dangerous because it's a form of nationalism, and I don't think the world can afford nationalism now. I'm worried by these competing feelings of different peoples, this constant feeling that your needs and your securities are more important than other people's, that we find we are incapable of joining in the united efforts to save civilization as a whole.

The worst thing about, for instance, the quarter-century rivalry between Israel and the Arab nations around it is not whether the Arabs will be humiliated or Israel will be destroyed. The saddest thing is that in 80 more years it really won't matter. They will both be destroyed.

Regardless of your pessimism, don't you think it possible that a certain mentality, a certain mode of thinking, which we might call the Jewish way of thinking, may still be operating in people's minds and make them of special benefit to humanity, so that perhaps it might be in the interest of humanity to preserve it?

I'm not sure that you will get the rest of the world to agree that the Jewish way of thinking is an admirable one that should be followed. I imagine that, in all honesty, you can get people of every

you can be better or worse. You are always better in some and worse in others.

I think it's enough that people are different, and we need all the difference. I mean, who am I going to live next door to? A brilliant Jewish nuclear physicist or, let us say, an Italian plumber? Or should I live next to an Italian nuclear physicist like Fermi or a Jewish plumber? I wonder if perhaps it might be best to live near the plumber, because after all in the middle of the night are you ever going to need a nuclear physicist?

So that a world in which everyone is intelligent in the sort of intelligence that intelligence tests measure, might be a pretty rotten world. I would much rather see a world in which there are different people of different kinds all over the place.

To pick out that the Jews are better in a certain respect, I think, is to play into the hands of the anti-Semites. No anti-Semite ever said the Jews were stupid.

Don't you believe that the intellectual elite should one day rule this planet?

I don't trust the intellectual elite any more than I trust any other elite. People are people and I have known a great many intelligent people who are also very stupid in many ways. I myself am extremely intelligent. I am part of the intellectual elite no matter how you divide them up, and I know for a fact that I myself am incredibly stupid, and I frankly wouldn't trust the world to people exactly like myself.

The only way I think the world can ever be safe, is to have a lot of people with different kinds of intelligence in charge, and different kinds of stupidities, so that one would cancel out another and on the whole they will manage well.

Do you feel that any future definition of intelligence will in fact exclude Judaism from some of its superiorities?

I don't know. You see, I am a prisoner of my own intelligence. I can't think very well about any kind of intelligence other than my own. My own intelligence is extremely traditional and it's very Jewish — what you would call very Jewish — and so it's hard for me to put myself outside myself. But I instinctively feel that I myself, and people like me, are not enough.

In what way is your intelligence very Jewish?

Simply because it is the kind of thing you associate with intelligence tests. I read books, I can do mathematics. I have a good memory — all the sort of things that sound intelligent, that Jewish boys are good at.

But this has very little to do with creativity.

That's very true, and I know lots of intelligent people who aren't creative, and lots of creative people who aren't intelligent.

I consider you a very creative person.

Is your creativity part of your Jewishness in any way?

I haven't the slightest idea. My creativity originally showed itself completely in my science fiction, and at the time I entered science fiction, it wasn't in the least Jewish; the science fiction writers were almost entirely non-Jewish. Science fiction itself had a series of stereotypes that are anti-Semitic more than anything else. I entered this field and made out well in it, but it wasn't a particularly Jewish activity.

Have you ever thought of Jews as an ethnic group in terms of aliens — not necessarily aliens coming from other planets but aliens coming from the future, or just representing an alien mentality on this planet — which might explain anti-Semitism in one way or another?

That's a very romantic thought. I've never seen that one used anywhere and I've never had it myself. I've thought of individuals being alien — the Newtons, the Leonards da Vincis, as them being aliens — but never of a whole group. That hasn't occurred to me personally.

You do believe that some of our contemporaries, or perhaps even one or two of us, may be mutants? All humans are mutations in the sense that they never have every gene exactly unaltered from their parents. It's just that most people are micro-mutations. In other words, mutations don't amount to anything too much.

Should Jews continue their separate ethnic existence?

Do you want the price of this separate existence? Do you want the price of being a kind of catalyst? The price is hatred, anti-Semitism, and an occasional massacre. You can't have one without the other. I myself find the price a high one, and I don't think that this separatism of the Jews is so wonderful a phenomenon that it's worth Hitler.

Couldn't there be an analogy between the socio-psychological situation in which an intellectual individual might find himself in his own milieu and the situation which Jews as a group might find themselves in on a global level?

If I want to cast myself outside of society and play the role of gadfly, as Socrates did in Athens, that's my choice and I suffer from what I choose. But if a group does that, then people who are members of that subsection pay the price even if they don't want to.

So you are advocating, in fact, a kind of global adjustment for Jewry, rather than separate existence.

What I am advocating is assimilation, not only for Jews but for all peoples. I want to recognize nothing more specific than the human being.

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POST PULLOUT GUIDE

The Poster

THEATRE

All performances are in Hebrew, unless otherwise stated.

Jerusalem

THE EMIGRANTS — A bitter hearing story of two emigrants from a communist country, a peasant who left to make money and an intellectual who escaped to write a book on freedom but lost the urge. (Khan, opposite railway station, Thursday at 9 p.m.)

IT'S YOUR LUNCH SIR — Theatrical legends, presented by the English Drama Circle (in English). (Tzavta, 39 King George, Wednesday at 9 p.m.)

TWELFTH NIGHT — Shakespeare's play translated by Ehud Manor. Produced by the Be'er Sheva Theatre. (Jerusalem Theatre, Saturday and Sunday at 8.30 p.m.)

Tel Aviv

AND THE RUGGED SHALL BE MADE LAVEL — Based on the tale by E.Y. Agnon. Produced by the Cameri Theatre. (Nahmatel Hall, 17 Nahman, Wednesday and Thursday at 8.30 p.m.)

JOY OF THE PRESENT — Sketches of personal impressions and adventures, written by Yosef Mund. (Belt-Hoven, 52 Beegoff, tonight at 9.30.)

FOUR WOMEN — By the Habimah Theatre. (Habimah's Small Hall, Thursday at 9.30 p.m.)

GO AND HAGOG — Musical satire written by Yehoshua Sebel. Directed by Nola Olfon. Music by Yoni Rachler. (Tzavta, 30 King George, Saturday at 8.30 and 10.30 p.m. Tuesday at 10.45 p.m.)

JULIUS CAESAR — Shakespeare's play produced by the Cameri Theatre. (Cameri, 14 Beegoff, Tuesday, Wednesday and Thursday at 8.30 p.m.)

DO YOU KNOW THE MILKY WAY — A folk-like, contrived play set in a mental asylum about a soldier seeking his lost identity after returning from war. (Habimah's Small Hall, Saturday, Sunday and Tuesday at 8.30 p.m.)

MOMENTS — Half Theatre production of Nathan Alterman's musical play about Little Tel Aviv of the '30s. (Tzavta, 30 King George, tonight at 9 and midnight.)

SATURDAY, SUNDAY, MONDAY — Habimah's production of the comedy by Eduardo de Filippo. (Habimah's Large Hall, Saturday, Sunday and Tuesday at 8.30 p.m.)

THE TAMING OF THE SHREW — The Cameri's production of Shakespeare's comedy about the man who tames a woman like a troler. (Cameri, 14 Beegoff, Saturday and Sunday at 8.30 p.m.)

Other Towns

ALL MY SONS — Arthur Miller's play about World War II soldiers. Produced by the Cameri Theatre. (Be'er, Sunday at 9 p.m.)

IT'S REVOLVING — Written by Yosef Mund. (Kibbutz Amichai, tonight at 9.)

THE MURDER OF FIENNOT IN THE REAL SCHOOL — Quasi-Commedia dell'arte by the Be'er Sheva Theatre. Questionnaire present-day educational approaches. (Arad, Wednesday and Thursday)

VIEW FROM THE BRIDGE — Arthur Miller's 1955 play examines the plight of illegal Italian immigrants living in the U.S. during the Depression. (Ma'ayan Zvi, tonight at 9.30)

ZOO STORY — Be'er Sheva Theatre's production of the play by Edward Albee. (Be'er Sheva, Tuesday)

ENTERTAINMENT

Jerusalem

ISRAELI FOLKLORE — The Hora dance group (Khan, opposite railway station, Wednesday at 9 p.m.)

LIGHTS AND SHADOWS — Singer/composer Tamar Rosenfeld sings songs of Dorothy Parker, Bob Dylan, and others. (Tzavta, 39 King George, Saturday at 9 p.m.)

OPEN-AIR CONCERT — Light classical and Israeli music with the Israel Police Orchestra. Admission free (David's Tower, today at 4 p.m.)

MEET D'YVES — Songs and music of Yves Tanguy. (Tzavta, 39 King George, Thursday at 9 p.m.)

YOUR PEOPLE ARE MINE — Pop musical based on the Book of Ruth. (in English) (Khan Hotel, Saturday at 9 p.m.)

Tel Aviv

RAYA ALBERSTEIN — Stage songs and songs her guitar. (Tzavta, 30 King George, Sunday at 9 p.m., Tuesday at 8 p.m.)

A MAN WITHIN HIMSELF — Singer/composer Shalom Hanoach and his group. (Tzavta, 30 King George, Saturday at 9 p.m.)

DEETHIVEN SONATAS FOR VIGILIN AND PIANG — Lydia Mordkovich, violin; Alan Sternfeld, piano. No. 4 in A Minor, Op. 29; No. 10 in G Major, Op. 54; No. 9 in A Major (Kreutzer) Op. 47. (Israel Museum, Saturday)

OPEN STAGE — This week: Shomo Bor and his band. (Tzavta, 30 King George, today at 3 p.m.)

Haifa

VIGILIN OPERETTA — With Mary Sorensen. (Grah Theatre, Herzl St., tonight at 9)

Other Towns

HAGASHASH MAHIVER — The comedy trio in a musical programme of political satire. (Kiryat Haim, Bayona, tonight at 9.30)

THE NEVIGIT FESTIVAL — Israel's top entertainers. MC: Uri Zohar and Haim Goldbel. Musical director: Motti Caspi. (Nevoit, Saturday at 9)

YONATAN GEFEN — "Living-room chat." (Elin Hod Amphitheatre, tonight at 10)

RISING AT 8 A.M. — Dorit Reuvoni and Dudu Zohar sing songs on Kibbutz life. Directed by Dani Litani. (Ashdod Yaseov, tonight at 9)

OPERA

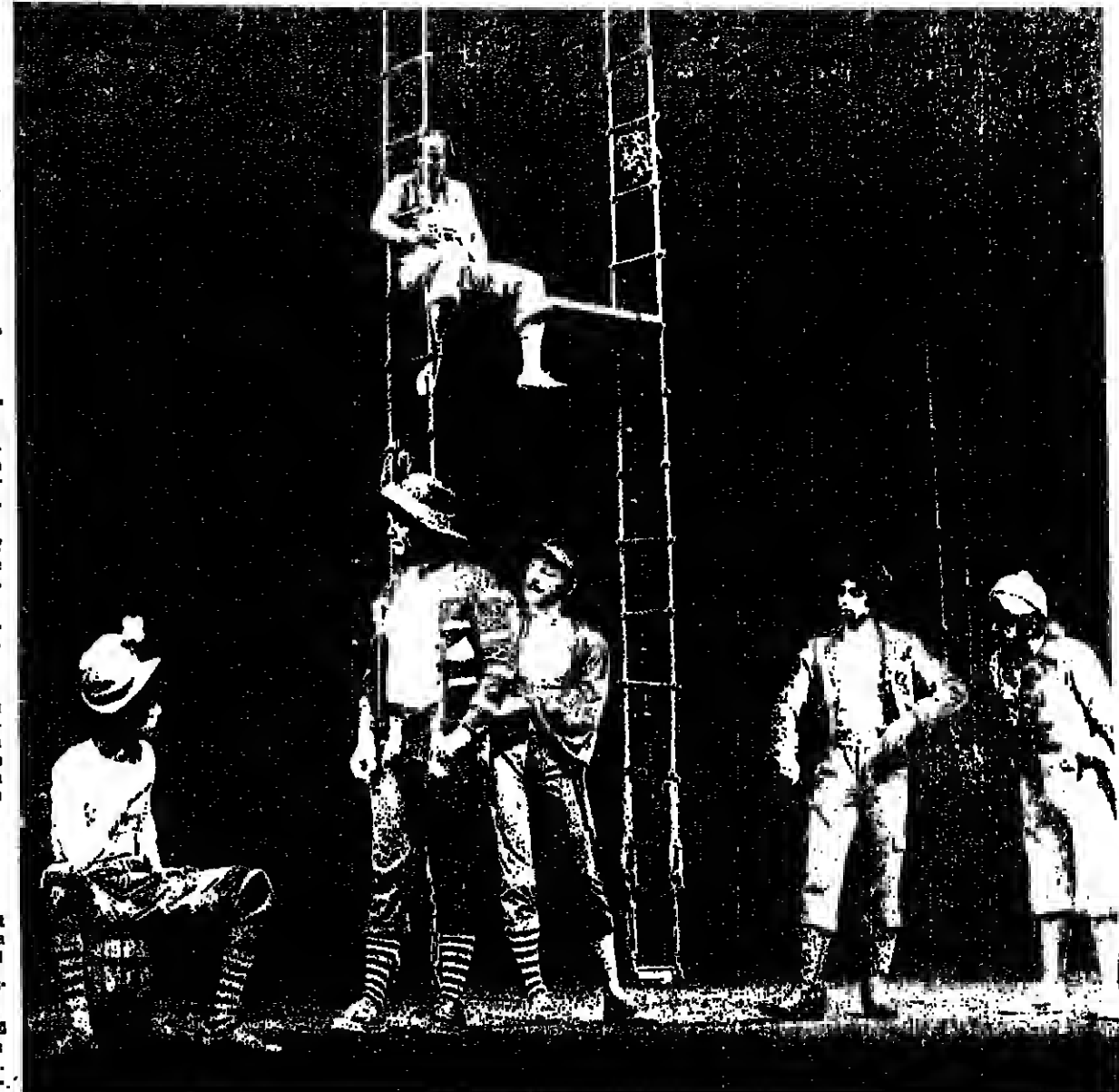
THE ISRAELI NATIONAL OPERA — Aviv, Saturday at 8.30 p.m.)

EUGENE ONEGIN — By Tchaikovsky, with Walter Floite, Harrison Gyke, William Read, Richard Chapp, Susan Elchabarger, Victoria Pop, Margaret Pearman, Shoshana Pina. (Haifa, Auditorium, Sunday at 8.30 p.m.)

FOR CHILDREN

ALICE IN WONDERLAND — Walt Disney cartoon classic which combines Alice in Wonderland with Through the Looking Glass. (Jerusalem, Israel Museum, Thursday at 11.00 a.m.)

THE SHOMAKER AND THE MAGIC BOX — Musical. (Haifa, Grah Theatre, Herzl St., Saturday at 11.00 a.m.)



Members of the Cameri Theatre in Yosef Milo's interpretation of Shakespeare's 'The Taming of the Shrew'

MUSIC

All performances are at 8.30 p.m. unless otherwise stated.

Jerusalem

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JEWISH SOUL MUSIC — Dora Feldman, clarinet. (Khan, opposite railway station, Tuesday at 9 p.m.)

Tel Aviv

ISRAELI PHILHARMONIC ORCHESTRA — Subscription Concert No. 1, Zubin Mehta, conductor. With Isaac Stern, Violin; Schuchari, Symphony No. 8; Prokofiev, Violin Concerto No. 1; Brahms, Symphony No. 2. (Mori Auditorium, Sunday, Tuesday, Wednesday and Thursday)

PIANO RECITAL — With Pinna Galsman. Chopin: Polonaise Fantasia, Nocturne in C Minor; Liszt: Sonnet in G Minor; Schumann: Carnival. (Tel Aviv Museum, Saturday)

DANCE

BAT DOR DANCE COMPANY — Whirlwinds: Bechiana's Brazilian: Ha and She; Dori Elgier. (Bat Dor Theatre, 30 King George, Wednesday at 8 p.m.)

For fast minute changes in times of performances, or where there are not available, please contact Box Office.

FILMS IN BRIEF

AIRPORT '71 — Geop sees rescue adventure involving the actual salvage capabilities of the United States navy. Jack Lemmon in a straight role as the jumbo's captain but with a very poor supporting cast.

ANNIE HALL — Woody Allen's latest and most personal film about the relationship between an ill-matched couple. Touching, humorous, and totally convincing with the usual touch of terrific verbal and visual gag. Stars Woody Allen as comedian Alvy Singer and Dian Keaton as Annie Hall.

BLACK SUNDAY — Fits the Shin Bet and FBI against a PLO attempt to commit a mass murder of 80,000 football fans at the annual Super Bowl football game in Miami.

A BRIDGE TOO FAR — Film version of Cornelius Ryan's book based on the true story of the drop at Arnhem by British and American paratroopers to secure the Rhine bridges for the advancing allied forces. The operation resulted in a ghastly and costly failure.

THE CASSANDRA CROSSING — A train carrying Soviet Jews, Richard Harris, Ava Gardner, Les Brasberg, Martin Sheen and a contagious disease is diverted to a risky bridge in Poland by Earl Lomax and Dr. Massiel Thulin. Director George Fan Ingrid Bergman takes us for a tension-filled multi-million-dollar ride.

I WILL, I WILL ... FOR NOW — Farical comedy. Mandy, with Elliott Gould and Diane Keaton.

THE INCREDIBLE SARAH — Free portrayal of the early life of famous French actress Sarah Bernhardt. Lavish settings, well-known cast, and an overpowering Glenda Jackson.

for Stanley Kramer, all the ingredients are there, but it never gets off the ground.

FANTASIA — Brilliant, delightful dreamlike Walt Disney classic. Recommended for the whole family.

FUNNY PEOPLE — South African filmmaker Jamie Dye traps people in practical joke situations, with hidden camera technique. Hilariously ridiculous reactions of passers-by turn to queasy laughter when the gullibility of under-educated blacks is exploited.

THE GREAT SCOUT & CATEHOUSE — Ex-frontier scout, Lee Marvin and half-breed pal, Oliver Reed, extract their \$80,000 from a crooked tycoon and make off with a virtuous prostitute. Fast-moving, good-for-a-laugh Western comedy set in 1905.

REDDA — Royal Shakespeare Company production, directed by Trevor Nunn. Olinda Jackson's portrayal of the frustrated Hedda Gabler is more cruel than it is troubled. Her powerful talents are fortunately disciplined by an outstandingly good cast including Timothy West and Jennie Linden.

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KAZABLAN — Colourful home-made Israeli skit with hero Yoram Goren happily singing his way through various interesting Sephardi-Ashkenazi problems while finally finding the heroine's heart.

KING-HONG — Italian producer Dino de Laurentiis' \$25 million "new improved" American remake of 1933 King Kong monster apo-aplo has some spectacular effects but fails to capture the barbaric simplicity of the authentic Kong.

OPERATION THUNDERBOLT — The Israeli-made film of the Entebbe rescue mission directed by Menachem Golan. This one stars real Israelis including some familiar ex-Cabinet faces. Fast paced and more convincing than the previous versions.

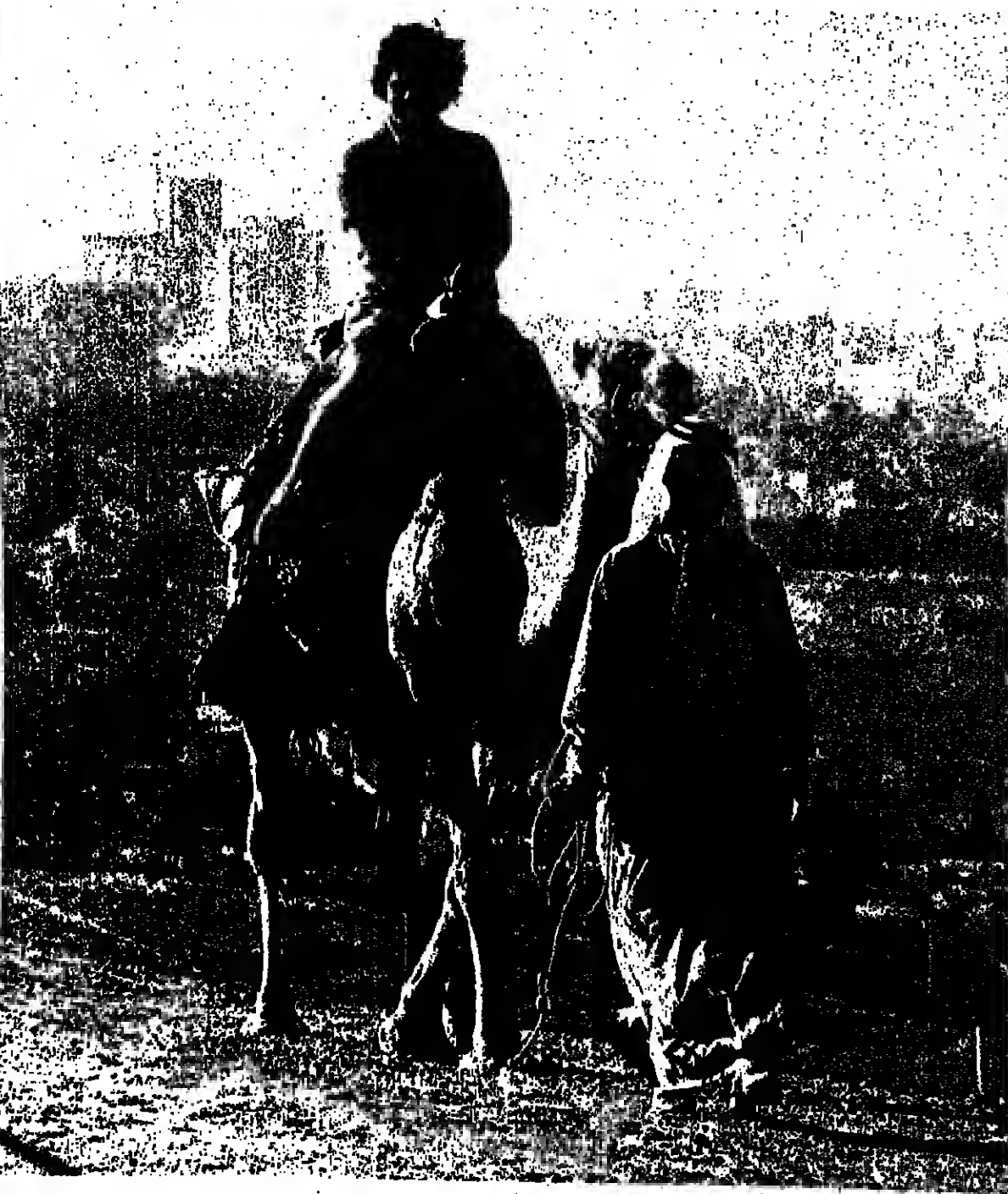
ROCKY — Made with a rock-bottom budget of \$1m, and written in three days by Sylvester Stallone — who also stars in the title-role — the film became an Academy Award winner for best picture, best director. The story of an impoverished, once-third-rate boxer who rooks to success and gets to play the world heavyweight champion parallels Sylvester's own life story.

SILVER STREAK — Gene Wilder, Jill Clayburgh, Richard Pryor, Patrick McGoohan and others on a Los Angeles to Chicago train-ride full of anti-racism murders, intrigue, thrills, belly-laughs, and \$600,000 worth of train-crash. Directed by Arthur Hiller. U.S.A. 1974

(Continued on page 9)



'Black Shepherds' Tents' (above) contrasted with the light brown colours of the Judean Hills. Taking a camel ride (below) on the outskirts of the capital.



GOING NATIVE

Photos: David Rubinger/ Text: Haim Shapiro

YOU'VE BEEN to the Florida Seminole Indian reservation. You've seen the women in their traditional Dutch costumes in Vollenland. Now you can go to an authentic Beduin encampment, right in Jerusalem.

The elite, known as the Shepherds' Tents, opened recently on what had been a dumping ground for building contractors behind Government House. The owner, Shabtai Brill, told *The Jerusalem Post* that his aim was to recreate the life of the Patriarchs.

He admits that Abraham, Isaac and Jacob didn't drink coffee, but he says that their rules of hospitality still exist among the Beduin. Each tribe has a hospitality tent where the guests are brought to drink coffee or tea.

The coffee is the bitter brew favoured by the Beduin and the tea very sweet. In this, at least, Brill is not compromising for the tourists. As the coffee is ground with a pestle in a wooden mortar, the rhythm is marked by one Beduin on a reed flute and another playing a *rubaba*, a one-stringed

fiddle with a body covered in sheepskin.

Nearby, in the "women's tent" a woman bakes *sotad*, a form of unleavened pitta which is rapidly and baked on a hot metal plate over a fire. There is also *tabun*, or oven, in which different type of bread is baked under a fire of glowing dung. The tourists aren't supposed to eat this. Nearby is a souvenir shop.

In another area are caged donkeys, waiting for the tourists to mount them. Those who are afraid of riding a camel can ride a donkey, says Brill. But he says that the American tourists, at least, are good sports and getting up on the camel.

Brill got to know the Beduin while serving in the army at the Shepherds' Tents, which from the Sawahra tribe, whose campment is in the Judean Hills to the east, but where they now live in concrete homes.

Visitors to the Tents can enjoy breathtaking panoramic views of Jerusalem, drink coffee and eat *sotad*, all for IL20. □

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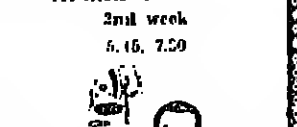
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Sat., 7.15, 9.30

Weekdays, 4.30, 7.15, 9.30

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CLAUDIE BRASSEUR

Un Elephant

Ca Trompe

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Rice and Ice from Persia

BILL OF FARE

IT MAY NOT BE quite elegant enough for the Shah, but Iran Food, the new Persian restaurant at the corner of Dizengoff Circle and Rehov Zamenhof in Tel Aviv, is a pleasant and friendly eating place.

On a recent visit, we admired the decor and an array of meat on spits, waiting to be grilled. However, we chose to eat at one of the small tables outside, where we could admire the ruins of Dizengoff Circle, watch the crowds and enjoy the evening breeze.

Presented with a menu in Hebrew, English and Persian, we found ourselves in a certain difficulty, but the very willing waiter did his best to help us.

I opened my meal with *gondji nochochi*, a dish that proved to be a rich chicken soup with a meat dumpling. This looked like a *motza ball*, but upon tasting it, I found it to be a delicate mixture of chicken, rice and ground chickpeas.

MY COMPANION, meanwhile, decided to try the *kuku sabzi*, a cold herb omelette served with sliced tomatoes and raw onions. She found the dish a bit ordinary, but I thought that it was very pleasantly flavoured and interesting.

For the main course, I could not resist the temptation to try the *jefe kabab*, spring chicken grilled on a spit. The chicken, with the skin removed, proved to be a bit tough, but I prefer to believe that this was because it was a bird that had had a happy life running around the farmyard, rather than cooped up in a battery.

With the chicken, I was served two types of *polo* (rice), one saffron-coloured with carrots and red beans and the other white with dill and white beans. Both were excellent. A grilled tomato and onion also came with the dish.

My companion was more adventurous, trying the *horehst sib-oli*, a stew of meat with plums and tomatoes, served with white rice. This can be recommended to those who enjoy sweet and sour dishes.

For dessert, we both decided to try something that the waiter described as Persian ice-cream, a mixture of shaved ice, tiny strands of shredded wheat, and rose water. He explained that one can make the dish as sweet or sour as one wants, by adding more or less lemon juice. We found it excellent if very sweet, even with the lemon juice.

The coffee was good and strong. The bill for two, including soft drinks and beer, came to IL152.□

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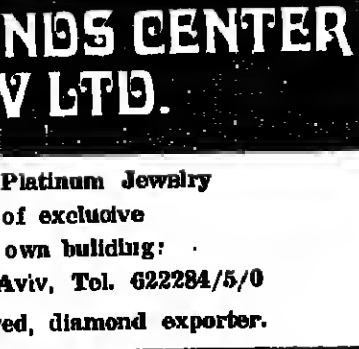
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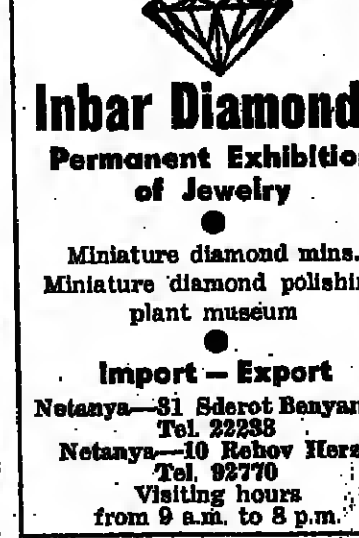
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JULIUS CAESAR
Tue., Oct. 4, Sat., Oct. 5
ALL MY SONS
Sun., Oct. 2 — Be'er
AND THE RUSSIAN SHALL WE MADE LOVE
Wednesday, Tel Aviv
Wed., Oct. 4, Thurs., Oct. 5



Habima
SATURDAY, SUNDAY, MONDAY (Comedy)
Tomorrow, Oct. 1, Sun., Oct. 2
Tue., Oct. 4, Sat., Oct. 5
THE MILKY WAY
Tomorrow, Oct. 1, Sun., Oct. 2
Tue., Oct. 4, Sat., Oct. 5
FOUR WOMEN
Thurs., Oct. 6, Mon., Oct. 11



Beer-Sheva Municipal Theatre
TWELFTH NIGHT
Jerusalem Theatre
Tomorrow, Oct. 1, Sun., Oct. 2
Wed., Oct. 12 — Be'er
200 STORY
Tue., Oct. 4 — Beer-Sheva
THE MURDER OF FIERRO
Wed., Oct. 5 — Beer-Sheva

WHAT'S ON

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Plant a Tree in Israel with Your Own Hands: Live tours for planters to the hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors' Department: Keren Kayemet LeIsrael (Jewish National Fund): In Jerusalem, King George Ave., corner Rehov Keren Kayemet, Tel. 02-35261. In Tel Aviv, 94 Hovav Hayarkon, opp. Dan Hotel, Tel. 03-244449.

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2. Mt. Scopus Hospital: Tours from 9.30 a.m. to 12.30 p.m. No charge. Buses 9 and 24. Tel. 518111.
3. Morning half-day tour of all Hadasah projects, \$4 per person towards transportation. Reservation only: Tel. 115333.

Hebrew University: tours in English at 9 and 11 a.m. from Administration Building, (Givat Ram Campus) Mount Scopus tours 11.10 a.m. from the Martin Buber Building, Hadasah 9 and 28. School of Education bus stop. Further details: Tel. 35430. Today there will be no tours of the Givat Ram and Mount Scopus Hebrew University Campuses.

Emnash — World Religious Zionist Women's Organization: Tourist Centre, 28 Hovav Ben Maimon, Tel. 02-42458, 30202, 811545.
American Mizrahi Women. Guest Tours — 180 Keren Hayoad Street, Jerusalem, Tel. 232154.
Tourists and Visitors come and see the Central Israel Orphan Home for Orphans, Jerusalem, and its manifold activities and impressively modern building. Free guide.

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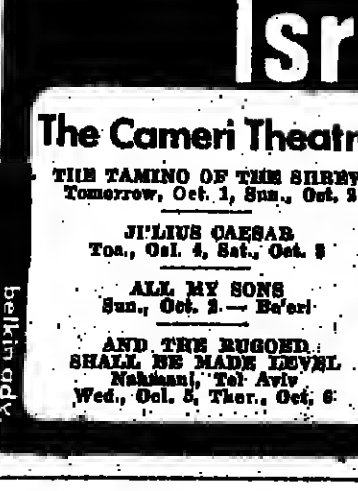
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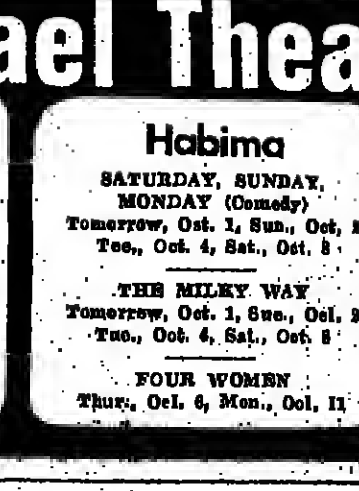
THE CAVE RESTAURANT
LIGHTS, FOOD AND ATMOSPHERE
By NOAH HALPERIN
Old Jaffa. Evening. Those very lovely, special street lamps are glowing. The stone paving and steps exude atmosphere. The sea air permeates all, and you say to yourself "Ah, this is Jaffa." Opposite you is a sign — The Cave. In the background, the sound of the waves. You enter the Cave Restaurant. A corridor. Tables laid. Table-cloths and original arrangement. You are seated and immediately your nostrils are tantalized by the smells of Oriental dishes. And what a wide choice awaits you! I began with a humous, the like of which you can only get in Jaffa. And everything I ate after this was of the same high quality. And then... to the rising sound of music, appeared a belly dancer and in her wake, a string of dancers. Not only the food counts here, but also the atmosphere of this restaurant.



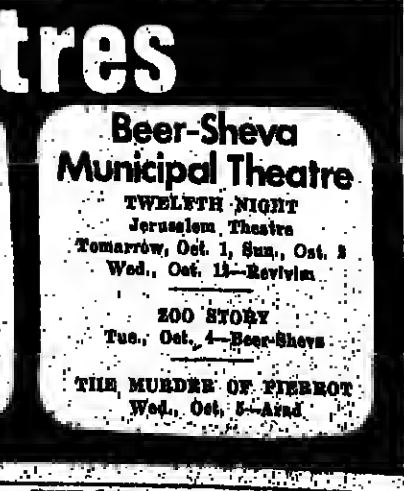
The service is both warm and polite. All this goes to show that a good meal in the proper place can also be called entertainment. And if you decide to continue the evening's entertainment, the Cave Night Club adjoins the Restaurant, and has its own programme. Once again outside. The sound of the waves. The breeze and smells of the sea. The taste of the food, the lights, the music, linger with me. I start the car. It's hard to leave. But I can always come back. The Cave Restaurant is also open tomorrow.



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ART GUIDE


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Jerusalem MUSEUMS
Israel Museum. Exhibitions — Michael Gross — Outdoor and indoor War, 1970-71; Homage to Yitzhak Oznegier; Michael Olin, Works 1971-77; Ancient Art, The Northern Schimmel Collection; Greek Vases, The Jan Mitchell Collection; Tetrascroll by Buckminster Fuller and The Onkling by Larry Rivers and Terry Southern — storybooks containing lithographs; Our Pupils at Work, Photography, Youth Wing; Our Pupils at Work, Photography, Youth Wing; Educational Exhibition on Mesopotamian Culture, Youth Wing. Special exhibit: Jewish Ladies' Adornments, Eastern Europe, 19th-20th Century. Visiting hours: Israel Museum: Sun. Mon., Wed., Thurs. 10 a.m.-5 p.m.; Tues. 10 a.m.-6 p.m.; Fri. 10 a.m.-2 p.m. Tichets for Sat. and holidays may be purchased in advance at the Museum, Cahana or major Jerusalem hotels; in Tel Aviv at Rococo, Hadran and Kasal.
Museum of Modern Art, Tel. 41034, 78502. Canadian Hadasah-Wise Office, 110 Rehov Harel, Tel. 27080, 8 a.m.-2 p.m. Plocher Wanas — Na'amat. Free morning tours, Sunday, Tuesday, Thursday, by appointment. Call Tel. 28111, ext. 290, Tel. Aviv.
ORT Israel. For visits please contact: ORT Tel Aviv, Tel. 232281, 782291-2; ORT Jerusalem, Tel. 533141; ORT Netanya, Tel. 3774.
American Mizrahi Women. Guest Tours — 180 Keren Hayoad Street, Jerusalem, Tel. 232154.
Tourists and Visitors come and see the Central Israel Orphan Home for Orphans, Jerusalem, and its manifold activities and impressively modern building. Free guide.

Haifa
Exotica, 22 Sderot Hazanot. A unique Israeli night club, restaurant, and entertainment. Show begins 11 p.m. Open every day except Sunday.
Rehovot
Waimano Institute of Sciences — Conducted visits, Sun. to Fri. at 10.30 a.m., starting from the lobby of the Stone Administration Building.

Tel Aviv MUSEUMS
Tel Aviv Museum, 27 Sderot Shaul Hamalech; The Gold of Peru: New Selection of Israeli Art; Swiss Photographers, 1940-1977; Josef Cohen, Photographs, Maria Biskota, Time Out (first orientation). Visiting hours: Sun. Mon., Wed., Thurs. 10 a.m.-5 p.m.; Tues. 10 a.m.-6 p.m.; Fri. 10 a.m.-2 p.m. Tichets for Sat. and holidays may be purchased in advance at the Museum, Cahana or major Jerusalem hotels; in Tel Aviv at Rococo, Hadran and Kasal.

Haifa
National Maritime Museum, 186 Albeck Rd., Tel. 632138. 6000 years of Israeli maritime and seafaring history. 10 a.m.-5 p.m.; Fri. 9 a.m.-1 p.m.; Sat. 10 a.m.-2 p.m.
Netanya
Shoshana Golevy: General Exhibition of local artists. Haifa-Netanya Road, 5 km. north of Netanya. Open daily from 8 a.m.-7 p.m.



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WHEN BUDGETS are tight, trends in home furnishing and decorating tend towards refurbishing, renovating and re-exploiting existing space to better advantage, both indoors and out.

Kangor, a new subsidiary of a Tel Aviv Importing concern, International Commerce Ltd., enter for exterior face-lifts. They offer a wide range of custom-made awnings and blinds for shopfronts, private houses, balconies and windows of apartments and penthouse roofs. They are working with an imported, man-made material, described as reinforced flexible vinyl. Called Plastolene, it is made in England by Storeys of Lancaster, for whom International Commerce are sole agents in Israel. There are eight bright, plain colours to choose from, and a further 36 candy-stripes and geometric patterns. Sunproof, waterproof and even

Shady story

Catherine Rosenheimer

fireproof, the awnings provide shade in summer, and protect open terraces, exposed windows and shopfronts from rain in winter.

As an importer, Kangor director Jonathan Zabary's original idea had been merely to supply the Plastolene fabric to existing manufacturers of awnings. But not one of them was interested.

"They have a very nice business going in canvas awnings, which need replacing every couple of years. They didn't want to start working with a material so durable that it could last anywhere from 10 to 18 years. So I

decided to go ahead and do the whole thing myself even though this meant creating an entirely new set-up for manufacturing the frames and marketing a custom-made end product."

Kangor will give free estimates and take measurements on the spot anywhere in the country — their offices are at 10 Rehov Trumpeldor (Tel. 03-560067).

MANY PEOPLE may prefer the more picturesque natural look of conventional old-fashioned canvas awnings to all the practical advantages of a p.v.c. substitute. On the other hand, looking around at outdoor blinds and awnings on most local shopfronts and apartment buildings where the majority are surely in need of renewal,

and many were probably in their prime in the days of the British Mandate, Zabary's arguments in favour of the long life, easy maintenance and resultant economy of his product are convincing.

He estimates that after one to two years the colours of canvas awnings and blinds fade, and they become torn, fatty and mildew-stained from constant exposure to sun and rain. He offers a four-year guarantee for his awnings, but gives them a life of 10 years and more.

Where a curved awning is required, the frame is made from galvanized metal. Where a straight outward slant is ordered, the frame will be a wooden one. Since they are completely covered and protected by the vinyl covering, the wooden slats will not rot or warp.

Prices are calculated on a basic IL120 per square metre for

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Consumer reaction has been good so far, says Zabary, and as things stand at present, delivery can be guaranteed within one month. Around public and hotel swimming pools, Kangor have been doing considerable business replacing pergola and sunshade covers, recovering parasols and small awnings on swings and deckchairs.

By next year, Zabary plans to branch out further, importing and marketing a transparent, glare-resistant heavy-duty p.v.c., also from Storeys, which can be used as a convertible cover for entire swimming pools, tennis courts and even sports stadiums. □

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**IN THE OLD CITY
OR IN THE NEW
THE JERUSALEM
POST**

**The World of Artist
Michael Ende
in a Jerusalem Setting**
by Noah Halperin

With the Jerusalem hills all round, you are presented with a canvas no less enchanting — an exhibition of silver and gold religious articles, all the work of young artist Michael Ende.

Michael Ende has developed a very original style, a daring expression of the period and spirit of the times. His style is basically traditional Jewish. All his work is an expression of holiness, power and nostalgia. The style of the exhibited articles is an interesting blend of European and Eastern Mediterranean Jewish art — an authentic mixture of the temple and the sacred, expressed in art form.

— Tora scrolls, the Jew wearing a prayer shawl, the cantor, the On entering Ende's work room, you feel you have entered a holy temple. The message of the articles standing in the room reaches you clearly. It is not surprising, therefore, that many visitors are found in the Michael Ende exhibition at the Jerusalem House of Quality (13 Derech Hevron).

You are invited to come and see the exhibition. Who does not like to see the work of a real artist? — works which leave you astonished, wondering at the cunning of the hands of the young Michael Ende and his gold and silver holy articles.

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(Left and above) Tea sweet and hot, poured by a Beduin host.



مكتبة من الأصل

The two cultures

CHALLENGE: TORA VIEWS ON SCIENCE AND ITS PROBLEMS. Edited by Aryeh Carmeli and Cyric Domb. Jerusalem, New York, Feldheim Publishers. 638 pp. No price stated.

Abraham S. Hyman



THIS WORK, published under the imprimatur of the Association of Orthodox Jewish Scientists of London, consists of a collection of essays calculated to prove that the Tora Jew "does not have to choose between science and the Tora" and that he can "successfully... bestride the 'two cultures'."

In support of this thesis are offered the views of rabbis, educators, professors of philosophy and ethics, palmdists, a lawyer, and men of science, including professors of physics, nuclear engineering, genetics, paleontology, and electro-physics. All are men committed to Tora Judaism.

Do these men present a persuasive case for their collective point of view?

Manifestly, each reader will answer this question according to his background and to the convictions he brings to the work. I, for one, find that the contributors to the volume, in the main, confront a deep spiritual conflict in coming to terms with the scientist's approach to man and his universe. While they pay respectful homage to science, they reveal the greater magnetic force that irradiates exerts on their loyalties.

Consequently, readers who feel the book is less than convincing are apt to do so largely because of the reservations of the writers themselves. This ambivalence of the contributors is one of the most prominent features of this work.

The Tora-oriented Jew's

readiness to accept the verdict of science in an area where the prevailing scientific point of view is in apparent conflict with the literal wording of the Tora is best illustrated by the discussion of the evolution of man and the origin of our planetary system. Some of the contributors give the accepted scientific view their qualified blessing; others reject it outright.

In the latter category is Rabbi Menachem M. Schneerson, the Lubavitcher (above). In a very moving letter to a student who, after a session with the Rebbe, was still troubled by the disparity between the age of the world suggested by science and that offered by Genesis, the Rebbe tells the student that the theory of evolution does not have a scientific evidence to support it, and that it is "devoid of any real scientific basis."

However, in the main the contributors rely on Malmonides' assertion that Genesis speaks in allegories and parables and is not to be taken literally (a view endorsed by the late Rabbi Abraham Yitzhak Kook). On other grounds, they subscribe to the theory of evolution and the cosmogony of science, with God as the author of the evolutionary process.

The contributors go to extremes to show that science and its study have Tora Judaism's full sanction. Thus, Abraham, employing the sciences of astronomy, is said to have reached the conclusion of a single universal God and master of the universe by observing the

regular appearance and disappearance of the sun, the moon, and the stars. The north-south polarity in magnetism, the positive and negative charges of electricity, and matter and antimatter have their counterparts in the duality of good and evil, *kasher* and non-*kasher*, and ritually clean and unclean. *Mushehu*, the smallest amount in *halacha*, is similar to the infinitesimal in calculus. The unity of the 613 mitzvot, which stand for "an unbreakable whole," has its counterpart in the scientist's "search for a unified explanation of all physical phenomena."

THROUGHOUT the work science and scientists (not society) are blamed for the major ills of the world: for people living in fear of total annihilation in atomic warfare, for the pollution of the waters and the atmosphere, and for humanity being concerned with the population explosion when it should be concentrating on the discovery of new sources of food. Freudianism is equated with licentiousness and all scientists are represented as subscribing to the deterministic view of the universe, a view which robs men of their dignity and free will. The book breaks through open doors by pointing out what any scientist would readily admit — that the findings of science are tentative and that science, as such, has nothing to say on moral issues. But this is repeated again and again, to contrast science with the teachings of the Tora.

As men holding high academic posts in major universities, the cluster of scientists among the contributors render unto Caesar that which is Caesar's in the empirical sciences. But according to those who express themselves on the subject, science is limited to the determination of experimentally verifiable facts — to what is capable of measurement. Thus, the findings, hypotheses, and theories of the social scientist present no challenge to Tora Judaism. They are simply dismissed as "scientism" and, therefore, are not to be taken

seriously. It is scientism to hold that social institutions evolved from primordial tribal behaviour patterns; to describe human behaviour as following the natural laws of heredity, environment and self-needs; to conclude that the human animal is only superficially different in various cultures; to assert that there is no purpose in human history; and to suggest that belief in miracles is a form of primitivism. "Theoretically," says one of the contributors, "the study of science seems to be less obnoxious from the point of view of Tora than of the humanities."

It is not by accident that there is no representative of the social sciences among the contributors. CONTRIBUTORS take opposite views on many points. It is difficult to believe that a substantial number would agree with the contributor who submits that the injunction to "be fruitful and multiply" is meant for Jews only, and that if there is any need to control population growth, this should concern only non-Jews. Jews, asserts the writer, must obey the injunction to create, so that there may be more people to observe *mitzvot*. This view is not only in opposition to the universality of Judaism implicit in the fact that mankind, according to the Bible, had its origin in one man (so maintained in the work); it treats the Tora as a fetish rather than a work for man's guidance.

Prof. Norman Lamm, president of Yeshiva University, has written an exceptional essay on extraterrestrial life. It is distinguished for its rationalism, spirituality, and clarity.

Prof. Lamm says something of great significance: "No religious position is loyally served by refusing to consider annoying theories which may well turn out to be facts. Tora is 'a Tora of truth,' and to hide from the facts is to distort the truth into a myth." This magnificent essay supports the assumption, if not the conclusion, that it may be possible for the Tora Jew to live successfully in the two cultures. □



Way down yonder

BLUE SKIES, RED SEA. The Story of the Town of Eilat and Arka, Israel's Inland Airline, by Arnold Sherman. Jerusalem, Edan Books. 180 pp. IL39.00.

Martin Stern

THIS BOOK is in effect a two-volume one. Primarily an historical and very human history of Eilat and Arka, it provides, in the last 44 pages, a complete tourist guide to the Eilat area.

Those who flock down to Eilat in 1977 may well have seen the famous photograph of the two huts on the Dead Sea shore at Um Rashrash following the War of Independence. Most people, however, are quite ignorant about how that desolate spot was transformed into the flourishing city of today. It is to Arnold Sherman's credit that he has succeeded so ably in filling the void with a most readable and entertaining volume.

The trials and tribulations of the early settlers make one feel rather guilty about taking so much for granted when visiting the Red Sea port. In 1969, Ben-Gurion visited the city and said, "I am sure that a big international port, with hundreds of thousands of inhabitants, will exist on the Gulf of Eilat." Today this still seems a distant dream, but to the handful of early settlers who relied for their water on "the North," it was ludicrous.

As the author says, "In 1950 the last sign of civilization was an ominous marker outside Beersheba that cautioned: 'Driver, if you are going South, check fuel, oil, water and ammunition, and tell the police.'" A trip to Eilat was not an expedition for the weak-kneed. The pilot of Arka's inaugural flight to Eilat describes the experience in a manner that will bring back memories to those who flew south in the Dakota days.

"The flight was an eight-minute adventure that none of us would forget. My body finally landed in Eilat, but my stomach remained over the Arava." Eilat is repeatedly referred to in the book as an ideal set for a movie. The adventure story it tells so ably would make an admirable script.

The tourist-guide section is a comprehensive catalogue of all the information the visitor may require, from how to get there to details on where to stay and eat. The tourist attractions of Eilat are fully set out, as are those of Nevoth, Dizahav, Ophira and the southern sector of the Sinai Peninsula, with the relevant maps. □

"THE PAST 60 or 80 years have been pretty awful. But I believe man is always somewhat degenerate and somewhat healthy too. He's not more degenerate today. If you have a roomful of people, the way to get an argument started is to say that the present is worse than the past. That's an absolutely meaningless statement. There are a million problems going on at the same time, and the present itself is part of the past. "What is true is that this is, in no way, a particularly good age, and its achievements in science don't make up for its equal horrors. The old idea of progress is obviously nonsense. You can make progress in medicine or in leather shoes. But man as a creature doesn't progress in intelligence or morals. He's sometimes good and sometimes bad."

What is the poet's place in all this? Should he be "committed"? Can he affect society other than mildly?

Poetry reflects conditions, but doesn't change things. All a poem can do is to become a good poem, by being honest and including as much serious experience as possible and being well-made as any work of art. But it cannot stop a war or change living conditions or labour conditions."

Robert Lowell's father was a naval officer. "When I was a young boy, I wanted to be one as well. But it turned out I was near-sighted. I was about 12 when that ended, and it was never too serious an ambition. Then, rather late — I was 15 or so — I became interested in literature. I only began writing when I was seventeen."

"My father didn't read much, but what he did read was good, and rather what you might expect from a naval officer: Twain's *Huckleberry Finn*, Joseph

Lowell in Israel



Pearl Sheffy Gefen

Robert Lowell, described as "America's first poet," by one critic, died of a heart attack in New York recently. In 1969 he visited Israel and was interviewed by Pearl Sheffy Gefen for *The Post*. We reprint some extracts from her article here.

Conrad, Kipling. He read some of them aloud to me. My mother was less intelligent but less limited in her reading."

In World War Two, Lowell spent six months in prison as a conscientious objector.

"I'm not a professional agitator. At the beginning of the war, I wanted to serve, but I was passed over because I was

myopic. Then when they stopped giving eye tests, we had started bombing civilian targets. I considered that an atrocity."

Like T.S. Eliot, Dylan Thomas and other leading poets of the century, Robert Lowell occasionally reads his own poetry to student and literary audiences. His voice is good. It's melodious, well-modulated and warm. But even if it wasn't, "the worst poet-reader is better than the best actor reading poetry. That's not true of plays. A good actor reads my plays much better than I do. But poetry doesn't call for acting, and actors almost always spoil it."

"I KNEW T.S. Eliot very well, and Dylan Thomas, in passing, for a week. Thomas largely read other people's poems. He had one

way of reading, and it made every poem interesting, even if it hadn't been. He chose very carefully, not necessarily his favourite poem, but poems he liked that read well aloud. Ballade and so forth. And he'd end, in his tremendous rolling, booming performance, with a few of his own poems."

"Eliot was very different. He read seldom and then only his own poems. It was a great strain for him. His famous reading of *The Waste Land* took him three days to record, because he became tired even with that rather short poem. But he made you realize that *The Waste Land* was meant to be read aloud, almost like a little play or opera, which isn't true of most poetry."

LOWELL, the convinced liberal, has been criticized for defending Ezra Pound, the convicted fascist. "I was on the jury that gave him the Bollingen Prize a few years after the war. It was very controversial, of course, because it was a Library of Congress prize and had a sort of official air about it."

"But Pound himself now is harder on his ideas than I would be. There's remorse there. Look, the greatest political poet in occidental culture is Dante. He was deeply involved in politics, saturated in politics. But no one really cares now whether he was pro-Pope or anti-Pope."

"Pound had much less firsthand experience in politics. He became a propagandist for Mussolini. But very little of the poetry is about that at all. This is the odd thing, and I think you can understand it very well in Israel, that even a bad position was much better than none. He was not ivory-tower. He was very much in the happenings of the time. He took a terrible position in the radio broadcasts with his anti-Semitic,

finest propaganda. But he kept almost all of that out of the *Cantos*, and when it came in, it's very different from the broadcast."

"They begin with an account of the hanging of Mussolini, and you couldn't really tell which side he was on, in a sense. You felt he stood up to his position as a supporter of Mussolini, and yet there is Mussolini hanging like a bullock. The ignominious part of his death comes into it as well as Pound's loyalty."

"In Israel, I've found very little resentment towards Pound. In America, most Jews were almost paranoid about Pound, then it turned out that most Jews — writers and young people especially — liked him and went to visit him in Venice. You almost feel Jews have an affinity for him. And he's now much more popular among Jews and avantgarde people than T.S. Eliot, because he seems more 'beatnik'."

ROBERT LOWELL was tired. The phone had been incessant. Now it was insistent. It was time to go home.

"Israel is one country I want to come back to. I can't possibly begin to say what I feel even after two such intensive weeks. But the situation seems less frightening after having been there. You wonder why people make such a fuss abroad. There have been bombing incidents since I came and people killed. But it seems perfectly secure and here to stay."

"I've been impressed by the things everyone's impressed by. The morale, and how nice people have been. I'm taking notes, but I don't know what kind of poem will come out. It won't be a poem about Israel, but it will have a lot of Israel in it, things that have been going through my head. I don't know what it will be. It's just a notebook at the moment."

Mameluke power

KIL'AT AL-TINA BESINAI נחבב ופס נחבב (Fort Al-Tina in Sinai) by Shmuel Tamari. Ramat Gan, Bar-Ilan University. 70 pp. 4 plates. No price stated.

Yoel Koch

PROFESSOR Tamari's new book is a rare combination of historical and architectural-mathematical analysis, the former based on important medieval Arabic and European texts, the latter on the remains of the monument in north-western Sinai.

Professor Tamari is hoping to excavate the site in the near future. The monument might have been considered a minor structure but for his exhaustive research, which has resulted in this important contribution to the history of both military architecture in the late Middle Ages and Mameluke coast strategy.

Study of the fortress throws new light on Mameluke strategy on the Egyptian coast and reveals specific architectural lines that have ideological as well as functional explanations. Prof. Tamari has established the fortress as unique not only in Moslem Mameluke military architecture,

but in military architecture in general.

THIS IS the first attempt to describe the fort on the basis of "raw texts." From these we get a picture of the various builders, the building materials and their sources, the building plan, the structure's role in different periods and the different functionalities which it had.

The work includes a detailed description of the layout of the fortress — entry systems, rooms, passages and hall. From the structural point of view the critical stage was the transformation from *burj* (fortified tower) to *gal'a* (fort). Here, too, there is a professional description of the changes that were made — the construction of the stairwells and the second wall. The picture that emerges, based on the present structure, is of an inner and an outer octagon forming a fortress within a fortress.

This architectural change and the Ottoman threat on the horizon leads Prof. Tamari to consider the possibility that artillery was positioned on the fortress at this stage. He thinks it reasonable to suppose that it played a defensive rather than an offensive role.

The fortress was captured by

the Ottomans in 1517, and Prof. Tamari has evidence to show that it remained intact throughout the Ottoman occupation.

In Napoleon's time it was used as a depot along his army's Dimyat-Qatya supply line. Its decline began with the reconquest of Egypt by the Turks.

A CHAPTER of the book by architect Doron Chen analyses the relationship between the outer and inner octagons and the steepest in construction. This shows that both buildings were constructed as one unit from the point of view of architectural composition.

Chen clarifies the structure's modular qualities in order to substantiate his plan's geometric system. He adduces theoretical evidence of the "golden mean" of classical harmony and of various Moslem measurements in the planning and believes that there were two stages of building. He arrives at the conclusion that the construction of the Mameluke fortress was identical with the construction of the Dome of the Rock in Jerusalem, which is the most important monumental structure in classical Islam.

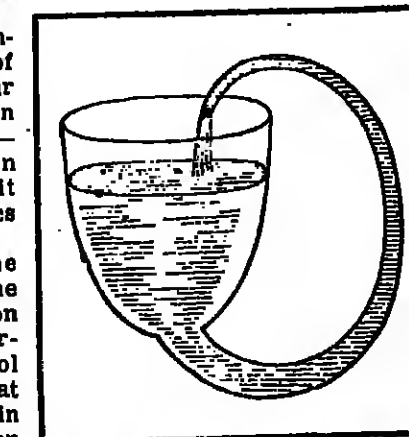
The octagonal military plan was not widely utilized, but Prof. Tamari compares Fort Al-Tina and the octagonal Castel del Monte — Gothic architecture's most important secular work in the Middle Ages — built by Friedrich the Second.

The fact that the Dome of the Rock is the connecting link between Castel del Monte and Fort Al-Tina strengthens the possibility of a functional duality for the latter, and assigns it the same symbolic meaning as the Dome of the Rock — the prestige of the Omayyad rule, Islam's superiority over Christianity and the Islamization of the Temple Mount. From the point of view of the fort's builder, Qansuh Al-Ghauri, the intention was to establish the physical presence of his suzerainty.

As to the fortress' location in the middle of a barren desert, yet close to Pelusium — "the eastern key to Egypt" — Tina seems to have been meant as a last stand in the Mameluke struggle to preserve its hegemony. Prof. Tamari bases this argument on an Arabic source of the 16th century, which establishes Tina as the junction of two seas (the Indian Ocean and the Mediterranean), with cosmic significance as the meeting place of the earthly and the heavenly oceans, the source of life and eternity; and the point of separation, so to speak, between heaven and hell.

In this light Al-Tina's uniqueness in the history of Moslem military architecture stems from the sultan's desire to express the timelessness of the sultanate and to prove to his nation's enemies that his days were not yet numbered. □

Keep going



Boyle's perpetual motion scheme. "The larger quantity of liquid pushed down the smaller one... ad infinitum."

PERPETUAL MOTION, The History of an Obsession, by Arthur W.J.G. Ord-Hume, London, George Allen & Unwin. 230 pp. £5.50.

Wim van Leer

being put in order, will cause and maintain their own motions with continuance and without any borrowed force of man, horses, wind, river or brooks, whereby many several kinds of excellent rare works may be performed to the great good and benefit of the common wealth, and like cause

and means of which continuance of motion hath not been heretofore brought to perfection." Since at that time there was no need to disclose how this little miracle was performed, we are left in the dark as to how this "engin" was "brought to perfection."

We have Boyle's perpetual motion goblet, Sir William Congreve's perpetual rotating sponge-wheel, Herman Leonard Baganov's motor, Garabed Giragosian's flywheel (protected by Special Act of the U.S. Congress) and, in 1820, Metcalf's self-moving railway carriage, which, according to its inventor, "shall continue to roll forward until time shall be no more."

IF THE END was Utopian, the means were ingenious to a degree and, if not establishing Perpetual Motion, went a long way to narrowing the gap between energy expended and regained.

As time went on, descriptions and beautiful line drawings came to enlighten us. For it was in the Victorian period of the Industrial Revolution that the pursuit reached its crescendo. By 1908, over 600 patents had been granted, only 25 of these predating 1865. They relied mostly on gravitation, loss of equilibrium, specific gravity of floats and weights immersed in liquids, ascension of receptacles inflated with gas or air, and clockwork driven by rolling balls, barometric pressure and radium. What their inventors lacked in knowledge, they made up in faith. Thus many devices had built-in brake systems or self-destruct routines, lest a Frankenstein be turned loose on unsuspecting

humanity.

Amongst all this honest endeavour, Mr. Keely and his Amazing Motor rings a refreshing note. Had he not died prematurely, he might at best have spent his declining years behind bars, at worst been lynched by rabid creditors. John W. Keely, of the Keely Motor Company (capital \$5,000,000), claimed to run his engine on "the etheric force of a thimbleful of water." He described his brain-child as "a hydro-pneumatic pulsating vacuum engine working on sympathetic equilibrium, atheric disintegration, quadruple negative harmonic and atomic triplets" (whatever they are).

His first brush with the law gained him the support of Mrs. Clara J. Bloomfield Moore, a Philadelphia society matron of vulnerable age and mind-boggling gullibility. As Ogden Nash has stated,

Whenever a lady is overzealous God knows what God is coming next.

And Mrs. Moore's next God was Mr. Keely, and his amazing motor. After he had spent a great deal of her and other investors' money without commensurate results, Keely was accused of fraud. Libel suits and astronomical investigation commissions followed (Thomas Edison, for one, declined to serve).

Mr. Keely, cornered, finally revealed the secret of his success: levitation, by which heavy weights were made to rise and fall in water to response to musical sounds. On the 4th of May, 1898, Mrs. Moore finally got the message and withdrew her

financial support. Mr. Keely was saved from the howling pack of investors and the law by his timely death on the 18th November of that year and the secret of the Keely Motor was finally revealed: the "thin wires" which conducted the "Musical Sounds" were, in fact, thin tubes — compressed-air ducts leading from a hidden compressor to the motor's piston. So much for Keely's Perpetual Motor.

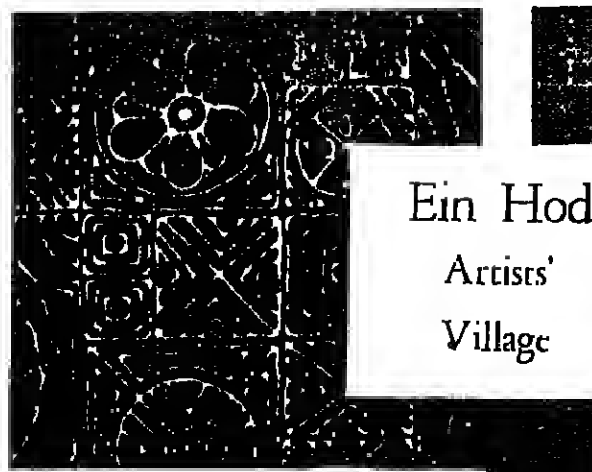
And yet... and yet. Mr. Ord-Hume, who has done his homework, ends with a glimpse into the world of the endlessly revolving atom, the perpetual dance of the electrons round the nucleus, and goes on to the breeder reactor. Maybe the Second Law of Thermodynamics is not as immutable as we imagine it to be. If not abolished, perhaps it can be bent a little?

But, by 1911, the American Patent Office towarded the boom on fool and knave alike by accepting Perpetual Motion patents only if accompanied by a working model. And that, we presume, was that.

IN FRONT of me on my desk lies a document where one Wim van Leer prays to Her Majesty's Patent Office that "this day letters patent may be granted him" etc. The 1977 gobbladgook drones on: "The amplifier has a resistor in the feedback path. To its positive input via a negative diode and grounded emitter..."

O for the age of innocence, for "skiffs of making engines which cause and maintain their own motions!" O for the elusive and illusory, for the crook o'gold at the end of the rainbow! □

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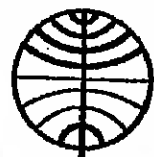
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Urge to merge

PASSAGES. Predictable Crises of
Adult Life by Gail Sheehy. New
York, Bantam Books. 580pp.

THE POWER OF THE POSITIVE
WOMAN by Phyllis Schlafly. New
York, Bantam Books. 285 pp. \$8.95.

Evelyn Strouse

"PASSAGES" is no ordinary book.
It is the publishing miracle of our
Age of Acquisition, the hottest
thing to steam off the presses
since *How to Win Friends and
Influence People*. The jacket
blurbs are just short of worship-
ful, but I notice that they are all
American and that nearly all
refer to the shock of recognition
and to the (mythical?) seven-year
itch. They take their text from the
book itself and are phrased
epigrammatically, semiotically,
if you will.

It's a hard style to read, as a
look at the Table of Contents dis-
closes: Modesty and Method, The
Urge to Merge, Catch-30,
Deadline Decade. This book is
triggered for self-identification,
and I think unblushingly so. It
cajoles, warns, confesses,
guides, and presents the cross-
my-heart-hops-to-dis true case
histories of 116, count 'em,
characters in crisis.

One approaches a book from the
standpoint of personal experience
or acquired knowledge or both. To
use the first criterion, there is
nobody in the roster of 116 that I
remember having met, certainly
nobody that I identify with. In-
dividual episodes or fantasies,
okay: which young wife hasn't
longed to dump the diapers and
spend the day in an air-
conditioned office? which middle-
aged husband hasn't felt his hand
creeping toward the taut torman-
tling bottom of his secretary?

Her biographies, Ms. Sheehy
confides, are all culled from the
middle-class stratum, because
that's the class she knows, has
access to, understands. Since
most readers of this kind of book
are similarly middle-class, I must
count myself among the under-
privileged, because I can imagine
no such person as for example,
the young woman, educated,
capable, who marries a young
lawyer and decides she would like
to become a lawyer too. But the
day that she's accepted at law
school is also the day she learns
that she's pregnant: "You did it!"
she screams at her husband. "You
didn't want me to go to law
school!"

She maintains that he was ston-
ily uninterested in her: all the

preceding month and now! just as
she was in season, as they say of
bitches, he was all over her, no
time to take precautions, no time
to remonstrate, just time to con-
ceive. Since her husband was no
adamant against abortion as
against law school, she had that
baby and then another, and now
moons over her frustrated am-
bitions and resents her husband's
success. This couple, incidentally,
is fitted into the pigeonhole label-
led Catch-30.

TO TAKE the second
critical standard, that of acquired
knowledge, is to pit our
sociological and psychological
reading against Ms. Sheehy's. She
devotes a long chapter to
Margaret Mead, whom she
classifies under Late-Baby
Superachievers, a "woman whose
own menopause will coincide with
her daughter's puberty," and who
has a "strikingly different self-
concept from the woman whose
nest is emptying at that time." Probably. But a superachiever on
the order of Margaret Mead is
neither average nor middle-class;
nor is she, in my view,
classifiable. Her self-concept,
from all that I've been able to
learn about personal images,
must have been pretty solid
before she gave birth, at age 38,
to that little girl.

As an adjunct to the
biographical and critical aspects
of her study, Ms. Sheehy quotes
from psychologists and
sociologists, relying especially on
Erik Erikson. When, however,
she refers to the eight stages (one up
on Shakespeare) of life set forth
by Erikson, each with its "crisis,"
she fails to emphasize that
Erikson mentioned only three
adult phases and packaged none
of them prettily. I choose this
single example of quoting Scrip-
ture to purpose because Erikson is
well-known to most of us who have
read or worked with children or
are just plain psychologically in-
terested.

While the enormous popularity
of *Passages* is mysterious to me, I
can understand that many
readers might be hooked by the
case histories, not only for a varie-
ty of vicarious reasons but
because of the verve and style of
their presentation. The book is in
fact a model of professionalism,
the catchy markers along life's
way providing sophisticated sign-
posts to the next and perhaps
more manageable level.
"Sophisticated" is the operative
word. Under the surface of any
reference — Dante, Fitzgerald,

Jung — is a cauldron boiling with
joy and despair, confidence and
uncertainty, never implied by the
brisk, glib labels.

BUT THIS potpourri of instant
self-analysis is a masterpiece
compared with the penny-
dreadful called *The Power of the
Positive Woman*. Purporting to
give the lie to women's lib and all
its lachrymose works, it praises
womanhood *per se* as the goal and
gift of the Divine Architect (sic).
Woman it is who upholds the
moral way, who teaches, like the
old McGuffey readers, "the time-
honoured virtues — love of God,
patriotism, thrift, honesty,
respect for elders..." I could go
on. Mrs. Schlafly (no Ms. for her)
does. It's all nonsense that pow-
er and inequality cause deliquen-
cy. Nonsense that society is male-
dominated. Nonsense that a
woman can desire any fulfillment
richer than nurturing her children
and serving her husband.

Mrs. Schlafly fashions into a
headline the superiority of male
physical strength, a fact I should
have thought incontestable, and
cites as the rule-proving exception
Babe Didrikson (also casually
spelled Didrickson), the one
woman able to give a man a run
for his money. She has apparently
never heard that Didrikson was a
trans-sexist, or, having heard,
refused her pearly ears permis-
sion to listen. (She also notes that
emiliar muscular differences
characterize the animal kingdom,
arguing that the mars hasn't a
chance against the stallion. Track
enthusiasts, please comment.)

In sum, this is a book which con-
tends that violence, sexual
aberration, school failure, and
misanthropy are 20th-century
phenomena, directly attributable
to the decadency of
liberalists, who don't know the
difference between right and
wrong, over Positive Women, who
do.

Its author is anti-socialism,
anti-humanism, anti-science; pre-
judget country in the world", pro-
prio enterprise ("The Positive
Woman will do all she can to make
sure that we do not follow
England's leadership into
socialism and bankruptcy"), pro-
thro R's ("What education needs
is a fresh willingness to replace
the failures of the present with the
successful teaching techniques of
the past"), and above all pro-
religion ("There must have been
a Divine Engineer who arranged
the unique combination of
sunlight, air, water, a tilted earth
to provide four seasons, and a
moon just the right distance away
to furnish the tides to keep our
oceans fresh"). If I believed in
banning books, I'd ban this one. □

Just like dad

WHAT REALLY HAPPENED TO
THE CLASS OF '67 by Michael
Medved and David
Wallachinsky. New York, Ballan-
tine. 370 pp. \$2.25.

LISA THE NYMPHO, and best-
dressed Gary Wasserman, and
the class genius, the handsome and
pink-tinted and prettiest and
weirdest — where were they 10
years after graduating from
Pacific Palisades High School in
Los Angeles, a school featured in
a 1968 Time magazine cover story
on Today's Teenagers?

Predictably, almost all of them

signed up for the drug revolution.
The brightest girl, a fine violinist,
turned into a Jew-hating Jesus
Freak, in and out of asylum; the
boy — most likely to — succed
became a cosmic masseur, in-
volved in some sort of twisted L.A.
hookup; and the two authors of
this superficial runaway best-
seller became — rich authors,
writing superficial books.

David Wallachinsky is the son of
famed author Irving Wallace, an
expert at cooking up mush for the
masses. David may have a few
more pretensions, but essentially
he's just like his dad.

The book is about 80 members of

the class of '68. There are a few
sentences of description; the rest
is made up of quotes of what some
of the 80 thought of others in the
group. The authors make ab-
solutely no attempt at analysis.

In the blurbs, Harold Robbins
writes: "I couldn't put it down."
But someone a little braver would
have no trouble doing that. As
Lynn Marble, one of the inter-
viewees said of young David
Wallace: "I didn't trust him
because I didn't like the books his
father wrote. I felt that if his
father was such a ordule, how
could David be much better or
have the potential to be much
better?"

A fatalistic attitude, sins of the
father and all. And indeed, the son
has been cursed to sail "one
number one best-seller after
another." □

J. Edgar Who?

BADLY OVERLOOKED in the
appreciation of literature is the
art of "faction." This is the
technique — most notably applied
in the thriller form — of dressing
up real events in the guise of fic-
tion. It is not to be confused with
the, alas, familiar process of fic-
tionalizing real events. In thriller
faction, the whole point is that
what is written as fiction actually
happened, but was too sensitive or
extraordinary ever to appear or
be accepted as hard news.

Hard fact stories are those which,
in outline, are true. In soft fac-
tion, however, a realistic
background and real events are
used as the backdrop to a good
old-fashioned thriller. Robert
Ludlum has long been a promi-
nent contributor to this category
and his latest offering is up to
standard. His fictional premise is
that J. Edgar Hoover was a senile
and megalomaniac homosexual
(with more than a touch of
paranoia), who retained his direc-
torship of the FBI *ad nauseam*,
thanks to the compromising files
he held on nearly everyone.

Mr. Ludlum is totally convinc-
ing in this portrayal. In step two,
it is of course a natural progres-
sion that the Nixon White House,
in its lust for power (which
Ludlum chronicles sensationally
and accurately), might make com-
mon cause with Hoover for the use
of his files. There's no evidence
that they did, but O.K., the idea is
plausible.

What could be more natural,
therefore, than that a super-secret
conspiracy of all-powerful do-
gooders, who have been the real
power (Yawn!) influencing the
American government for over 40
years, should have Hoover
murdered? That's step three, and
we're off and running.

LUDEM'S HERO, Peter
Chancellor, is a failed history
Ph.D.-nick turned successful
journalist who gets sucked by the
Good Guy (among whom there
is, of course, one joker in the
pack) into the hunt for who stole
the murdered Hoover's files and
now seems to be hell-bent on
blackmailing everyone in
America.

The action, plot developments,
red herrings, confusions, love-



THE CHANCELLOR
MANUSCRIPT by Robert
Ludlum. New York, Bantam.
503 pp. \$1.95.

ICEBERG by Clive Cussler. New
York, Bantam. 298 pp. \$1.50.

THE MEDITERRANEAN
CAPER by Clive Cussler. New
York, Bantam. 248pp. \$1.50.

Martin Sieff

Interest, and good old-fashioned
violence follow each other so fast
and so well that until you pause
for breath you actually believe it.
Congressman, generals, superior
court judges, and crack
operatives of the National Security
Agency bite the dust so fast,
and the red herrings are so well
laid, that the denouement comes
as a surprise, even though it's
been well telegraphed in advance.
Well done, Mr. Ludlum.

AND UGHI to Clive Cussler, an
advertising man and would-be hit
novelist who, after many years of
trying, finally made it big with
Envo the Titanic, which is great.
Now, in accordance with the
iron laws of publishing,
everything he ever wrote before is
being resurrected in paperback.
Iceberg, by some miracle, had
floated as hardback once before,
only to sink without trace, and I

can understand why. Herein enjoy
the adventures of Dirk Pitt, crack
operative of the National
Underwater and Marine Agency
who, in *Raise the Tinnic*, went on
to take his doctorate in
oceanography.

The pages of sensational thriller
fiction seem to be crawling these
days with postgraduates and
similar intellectual characters.
Perhaps in our sophisticated,
computerized modern world it
takes more brains to know how to
shoot a villain, run for your life,
get beaten half to death, and
seduce the heroine.

For all his brains, Dirk can
crack witty jokes about his
secretary's menstrual period, fool
the villain into thinking he's a
queer, and later, smash him with
kicks to the groin, survive an air
crash in freezing water, and bring
down a machine-gun firing jet by
ramming it with a helicopter.

"The oak-tanned face, the hard,
almost cruel, features, the
penetrating green eyes, suggested
this wasn't a man to stop on." I
think I'd pick a tarantula, myself.

Iceberg reads like a pastiche of
Alistair Maclean's *Ice Station
Zebra*, *When Eight Bells Told* and
The Golden Gate, done by a
drunken computer on a bad day.
The sex-change ending is so gross
I couldn't believe it for a day or
two. A hilarious book even though
it wasn't intended to be.

"THE MEDITERRANEAN
CAPER," which came earlier in
Mr. Cussler's career, but didn't
see hardback, is even worse. In
the opening, a World War One
German Albatross somehow takes
a modern U.S. Air Force base by
surprise, aiming to shoot up every
Mach Three jet in sight. He is
driven off by our old friend Dirk
Pitt, in a World War Two Catalina
flying-boat, in which he loops the
loop.

When Dirk meets a girl on a
Greek beach after a midnight
swim and after the opening two
sentences or so is elating her
face for carrying a torch for her
long-dead love, I found it phys-
ically impossible to go on.

Unlike Robert Ludlum, Clive
Cussler is clearly a writer who
will never be accused of faction.
Yet he followed up these two epic
with the ripping *Raise the Titanic*,
which suggests he put his appren-
ticeship to good use. But don't
hold your breath waiting for his
War and Peace. □

Hackle raisers

FOR A HEADY brew of
the occult, magio, poltergeists,
sorcery — to name but a few of the
supernatural and psychic
wonders brought together for us
by Peter Underwood — try these
18 ghost stories. Some, written in
the 18th and early 20th centuries,
have achieved a lovely patina
with age, but there is enough
spark and bite left in them to send
terror coursing through one's
veins. I frequently had to stop to
catch my breath as my heart
raced to the finish line.

First of the more memorable of
this scary baker's dozen are: *The
Significant* by Charles Dickens, a
fine example of the 19th-century
ghost story, said to have been based
on a factual experience; *The
Haunted and the Haunters*, a
terrifying tale of aggressive and
very unfriendly ghosts written by
Baron Lytton; Edith Wharton's
deceptively bucolic *Afterward*,
which packs a punch that makes
you feel anything but tranquil;

THIRTEEN FAMOUS GHOST
STORIES, edited by Peter
Underwood. New York, Dutton.
201 pp. 75p.

AUDREY ROSE by Frank De
Felitta. London, Pan Books. 379
pp. 75p.

Lynn Sharon

Algernon Blackwood's *Scorst
Worship*, a dark tale of evil, devil
worship and human sacrifice ig-
nited by nostalgia; and *The
Monkey's Paw*, the classic ghost
tale of all time that strikes terror
in one's heart.

In his introduction Underwood,
who happens to be the president of
the century-old Ghost Club, writes
that if love stories are available
day dreams, ghost stories are
available nightmares. Take this
anthology of nightmares along
with you on your next camping
trip and read these tales to your
friends around a crackling camp-

fire on a moonless night. Rapt
attention and nightmares are
guaranteed.

Take *Audrey Rose*, a story that
is too real for fun. At the begin-
ning of this gloomy, suspenseful
tale, the protagonist, Bill and
Janice Templeton, putter around
cheerfully in their upper-class
apartment bored but contented. It
is all so soporific that we become
irritated at not being terrified.

And then Elliot Hoover in-
alunates himself into the
Templetons' lives. He delivers a
fiery tale tied in to Hindu Karmaic
law, and with fanatical fervor
proclaims that the Templetons'
lovely nine-year-old daughter,
Ivy, is in fact the reincarnation of
his own daughter, Audrey Rose,
who was burned to death in an
automobile accident just minutes
before Ivy's birth.

Hoover suffocates the
Templetons with doubts and
fears, compounded by his in-
timidating presence. The story
takes us down all, transcendental
paths, and the ominous ax-
plovie conclusion leaves us in
emotional turmoil. A super-
chiller. □

"HAG SUCCOT SAME'AH"



So you forgot to give a present at Rosh Hashana.

Well, Succot is coming up fast, so why not say
"Hag Same'ah" by giving a friend or relative
abroad a subscription to The Jerusalem Post
International Edition.

Helps keep them in touch with day to day events
in Israel. Something their local paper cannot do.

Crammed full of the latest news, perceptive
features, Dry Bones cartoons, photos, business
and economic articles, editorials and sport —
that's The Jerusalem Post International Edition,
a "what's going on here" weekly, airmailed every
Tuesday.

So give a gift for Succot and we'll send you a
gift.

"Underground Jerusalem," the book that shows
the golden city through very different eyes —
Judy Goldman's and Janet Kaplan's.

Send us the coupon below with your cheque.

We'll do the rest.

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מכאן אל

THAT WAS A HAPPY New Year's idea on the part of Bank Leumi. Two weeks ago, we opened our paper on Rosh Hashana eve, that is, and our eye caught a modest ad by the bank thanking its 7,634 employees personally for their dedicated service. The minnow expression of gratitude took up four pages, and included the names of all 7,634 individuals concerned, down to the last teller.

Real decent of the bank, we must say, because they could have taken the easy way and just put in a miserly ad on a mere half page, saying: "Bank Leumi thanks its employees." Yes, but then we readers would have said: "That's all very well, Bank, but what are these employees called? Haven't they got names or what?" So that's why the bank with great foresight put in all those 7,634 names. Teller vision, that's what it is.

Personally speaking, this four-page ad made our holiday. We began reading right on Tuesday morning, avidly spelling out names, our eyes running down the columns — 11 of them to a page, 44 columns in all. At first we read them in alphabetical order, but by Wednesday noon the suspense got too much for us and we stole a glance at the T's of the last page.

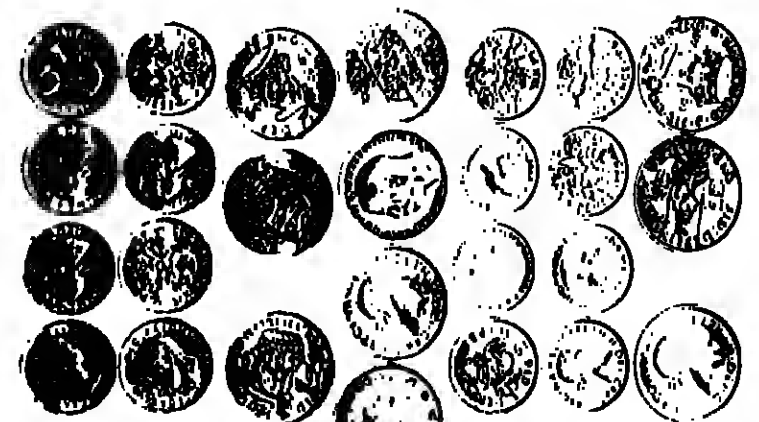
It sure was handy stuff. Like Adior, for instance. We counted a round 13 of them. Imagine! The B.B.L. has 13 Adiors! And two of them are Shlomo! Brundwies Tamar caught our fancy for a while too, but we forgot her again when we reached the grand column of the Greenbergs. A lovely read.

Our redheaded son Amir, who's rather suspicious by nature, started counting them three times to see if those really were 7,634, but he got mixed up each time he reached the agony column of the Levi's.

Me, on the other hand, I decided to learn them by heart. You never know. Information like that may come in useful. Like you enter your Bank Leumi branch, and you ask the clerk what he's called. He says: "Nusebaum." You smile knowingly and say: "Yo'acov, Yosef, or Borchie?" I mean, you've established contact!

It's got its medical uses too. Say you need an operation and they ask you to start counting, and say

KITTY-KITTY BANK-BANK



Ephraim Kishon

you're fed up with always the same old numbers, one-two-three. You can always ask the anaesthetist's permission to count the B.B.L.'s Melamed's:

"Avi Melamed... Ahuva... Melamed... Irith... Me...la..."

There's a functional advertising for you. It's true they cost a pretty penny, these ads, but that's no problem for a bank which has so many savings accounts to choose from.

OUR BANKS don't have so many problems altogether. They've

always been the blue-eyed boys of our socialist governments, R.I.P., and they're foring no worse under the new regime, which showed its wish to carry on the old policy by returning errant bankers to the bosom of their families.

We've always wondered, by the way, how they managed to discover that those \$47m. were missing all of a sudden. Did Ziegler on that fateful day turn to his chief cashier and say:

"Hey, Shechter, you happened to see some half a billion pounds lying around somewhere? I'm sure we still had them last year."

"Dunno," says Shechter. "Ask the cleaning woman." Great things, banks are.

They've got unlimited opportunities, as witness the height of their employees' wages and the length of their ads. Money's no object to them. This writer, for instance, gets 12 per cent interest on his savings from the bank (before tax, of course), whereas on any overdraft from the same account he pays the bank 33 per cent. The difference between these two rates could have paid nicely for all the names of the Bank Leumi staff's families as well, sannies and grannies and all.

Profitable things, banks are. On any transaction of ours we pay the bank 1/4 per cent commission. We deposit, withdraw, defray, link, save — and always we pay 1/4 commission. To the bank. It all adds up.

NICE THINGS, BANKS. We love them. Such a lot of glass they have, good rugs, handsome furniture. And so accessible they are too — always right next door. Because by now there's not a house left in Israel without at least one branch of one bank or another. Last year we closed in our kitchen balcony, and right away a fellow from Bank Hapostim showed up to ask if they could buy it to open a branch. We said no, one I.D.B. in the bathroom was enough.

We suppose there's a good reason for this branch explosion in our midst. The point is that buying immovable property is considered speculation and frowned on by the law, whereas opening a new branch is a proper business investment and Naudorfer approves. It follows that your bank prefers buying up a makolet and putting its Bernie and Ahuva in it, rather than waste all that money on taxes.

It pays to be a bank in this country, especially one with a 75th birthday like the Leumi, as the ad says. We do hope others will follow their good example, and when next the mayor of Tel Aviv wants to wish us citizens shana tova, he'll do it in style and print a full list of our names in the paper. Not to mention the President who, come Independence Day, will want to congratulate the whole... every one... Good gracious!

Translated by Miriam Arad By arrangement with "Ma'ariv"



The colonel's curry

Haim Shapiro
CULINARY NOTES

IT IS WITH MIXED feelings that one sees the members of a small Jewish community come to Israel.

On the one hand, we are happy to welcome them in our midst. But on the other hand, it is sad to see historic Jewish communities dwindle away and in many cases disappear, their synagogues falling into disrepair, their cemeteries neglected.

This is especially true of the Bene Israel Jews of India, who trace their ancestry back 2,000 years. One can only hope that their customs and traditions will be preserved in Israel.

One such tradition is the green curry which the community makes for festivals. Although there are many variations, this particular version is the recipe of Colonel George Benjamin (Ret'd.) of Delhi. The colonel has a family tradition that his ancestors, en route to Cochín, were shipwrecked off Bombay.

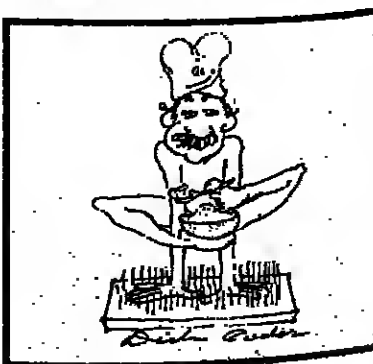
BEFORE YOU BEGIN to prepare the curry, you must have ready half a glass of coconut milk. This is obtained by grinding a quarter of a fresh coconut and adding a little water to make a paste and then pressing out the juice.

Now heat a little oil in a large, heavy pot and fry two or three crushed cloves of garlic and two finely chopped onions. When the onions are soft, add a kilo and a half of stewing beef, cut into cubes.

To the meat add a teaspoon of salt, three cut-up green chilli peppers, another teaspoon of ginger, and a handful of fresh chopped coriander (kuzbara). Pour in the coconut milk and add a little water and cook until the meat is tender (about an hour).

If you like, you may add about a kilo of peeled potatoes, cut into large pieces. These should cook for at least half an hour.

While the meat is cooking, grind the spices, which consist of three green chilli peppers, half a teaspoon of aniseed, a teaspoon and a half of turmeric, seven or eight cloves of garlic and a teaspoonful of ground ginger. The original recipe calls for fresh ginger, but this is not available in Israel. □



FRIDAY, SEPTEMBER 30, 1971

QUALITY OF SERVICE

THE QUALITY of consumer service is a frequent target of criticism in Israel. This makes it particularly rewarding to come across evidence of improvement in service to the consumer.

The Better Business Bureau here is currently distributing posters in Hebrew and English to member firms which will make clear their policy on refunds and exchanges of merchandise. The BBB hopes that member retail shops will post these prominently — and abide by their terms.

The posters come in two versions, and each firm can adopt whichever it prefers. One poster allows for cash refunds, while the other rules them out. But both agree to exchange merchandise or give credit slips "cheerfully," provided this is requested within five business days from purchase. Merchandise, of course, must be unused and accompanied by the original sales slip and have all tags, warranty cards and instruction booklets intact. Items "of a personal or intimate nature, special order or custom merchandise, or final sales items" are specifically exempted from the privilege of refund or exchange.

Whichever policy is adopted, there is clear recognition of the customer's right simply to change his or her mind about a purchase within a reasonable time — with no questions asked. This alone is a step in the right direction. From the consumer standpoint, it is obviously preferable to get a cash refund. But even an exchange or credit "cheerfully given" would be an advance over the policy practised today by many Israeli retail shops.

Under the BBB terms, even in shops where cash refunds are not given as a matter of course, any item found to be defective or purchased and returned immediately, will be replaced with an identical item in new condition — and if the shop cannot do so on the spot, cash will be refunded.

OF COURSE, there are many firms, particularly the large ones, which have long practised a fair no-questions-asked policy on returned merchandise. Shkem is one of the few which gives cash refunds. Other big stores, such as Hamaabir, T'farhan and the Shalom Stores, prefer to exchange merchandise or give credit slips.

The main advantage of the BBB posters, if widely used, will be that the customer in a given store will know exactly where he stands as regards policy on refunds and exchanges. Obviously, not every shop in Israel belongs to the Better Business Bureau.

Membership is voluntary, even for members, posting of the policy posters is also voluntary. But even if only some stores utilize the posters, it will set a welcome precedent. The Better Business Bureau has nearly 800 members including the major chain stores and leading manufacturers who also have retail outlets.

The BBB posters were patterned on models received from its sister organization in the United States. There, as in most Western countries, return-of-merchandise policy is generally more liberal than in Israel. Where the charge-account system operates in department stores, it is customary to accept merchandise



back without question and simply credit the customer's account. (In Israel, charge-accounts are less common, although the Shalom Stores do have them.) There are even stores in the U.S. which will send a delivery truck to pick up returned merchandise from the customer's home! Cash refunds are also more easily obtained abroad than here.

ONE OF THE problems with consumer services in Israel, especially for newcomers, is knowing where to obtain them. A commercial service for obtaining services has been established in Tel Aviv, under the name "Sherut-Kol, The Consumers Club." This is a subscription service through which subscribers can order, by telephone, just about everything from a housemaid to someone to recite the Kaddish for a deceased loved one. You can also order either for a child or a dog, place a newspaper ad, obtain a plumber, electrician or chimney sweep, get a flower pot or dirt for your garden, a magician or a myriad of other hard-to-find services.

Of course, you pay a fee for this convenience, and you could obviously do it cheaper by looking in the Golden Pages or asking household help rates around among your friends and neighbours. But for many busy people, and particularly for people new to the country, it may well be worth a moderate price to have a central agency obtain these things for you at very short notice — and do the preliminary screening of the tradesmen and other workers who will come to your house.

Since all new subscription services are naturally subject to a certain suspicion as to their reliability, I tried to do some preliminary screening of my own about the new Sherut-Kol. It has headquarters in Ramat Aviv, at 78

MARKETING WITH MARTHA

Einstein St., flat 19, P.O.B. 39159, Tel Aviv. After meeting the two women who run Sherut-Kol, my intuitive impression was very favourable.

I was also impressed by the fact that the Government sponsored the Sherut-Kol service. Any tradesman or other provider of services who signs a contract with Sherut-Kol undertakes to accept the "sole and binding arbitration" of the Israel Consumer Council in case of dispute with a consumer. Similarly, the consumer signing a contract with Sherut-Kol also agrees to accept the Council's arbitration.

Mrs. Maya Tavori, director of the Consumer Council, and herself a lawyer, stressed to me that the Council's role should not be seen as an endorsement of Sherut-Kol. However, she said she was sufficiently convinced of the good intentions of Sherut-Kol's organizers to agree to the arbitrator role for the Council.

Ruth Hashman and Rina Bodor, co-partners in Sherut-Kol, are both teachers by profession, both housewives, and both mothers. Mrs. Hashman told me she came to the idea about a year ago after she herself had been "burned" by a bad experience with a plumber hired to work in her home. She and Mrs. Bodor spent nearly a year laying the foundations for the new service agency, which began operations three months ago. So far, it has signed up about 100 customer subscribers, and has some 200 "tradesmen" on file, many of whom are obligated to pay a fee.

In fact, I would suspect that the prices one must pay for tradesman through Sherut-Kol may be slightly higher than average — since the tradesmen themselves are obligated to pay a fee of the interesting phenomena is 7-10 per cent commission on the number of male university Sherut-Kol on every fee they

students available to work as domestic helpers, at the standard IL26-an-hour rate. Babysitters get IL10 an hour for daytime work, IL8 an hour for evenings.)

SUBSCRIBERS to the service are charged IL240 for a year, or IL180 for a half year. It is also possible to pay the yearly fee in four instalments — which may help quell consumers' uneasiness about joining a subscription plan which is so very new. (A Tel Aviv subscription service called Baby Centre went out of business abruptly this summer amid formal charges of fraud against it; consumers had paid considerably larger subscription fees into it, and babysitters were also reportedly left without payment for services rendered.) In the subscriber contract of Sherut-Kol, there is a reassuring clause that should the company cease operations within the period of contract, the remaining unused percentage of the subscription fee will be returned to the customer.

Once the subscription fee has been paid to Sherut-Kol, all further negotiations about money are made directly between the consumer and the tradesman — with the exception of babysitting and hourly household help rates which are pre-set as above.

Sherut-Kol has tried to check into the acceptable going rates for various tradespeople and services which it lists (the list is a formidable one). But, obviously, it cannot guarantee that the tradesman it sends are asking the lowest possible prices in their fields.

One minor criticism: Among the services listed by Sherut-Kol are "translation" and "printing". Unfortunately, however, I found at least half a dozen errors in translation and typography in the English also of its own publicity leaflet. Questioned about this, Mrs. Hashman said she had left the English translation and proofreading to the printer — and regrets the errors which appeared. It is hoped that Sherut-Kol will learn from its own mistakes before recommending translators or printers to its paying customers. □

MARTHA MEISELS

collect for service rendered. On the other hand, tradesmen may decide the convenience of having such a referral service is worthwhile for them without passing on the extra cost to the customer. There is no sure way of knowing.

How do Ruth Hashman and Rina Bodor find the tradesmen for their fees? Much as you and I would do — through personal recommendations of friends and neighbours, through cross-referrals of one tradesman to another (an upholsterer will recommend a carpenter, who will recommend a painter, and so forth), or by looking in the Golden Pages and interviewing likely candidates. They reserve the right to cease affiliation with any tradesman whose work or reliability proves unsatisfactory.

The whole idea of a "service for multi-services" is still a new one in Israel — and virtually untested. However, the investment in a half-year's subscription is minimal in terms of today's prices and the variety of services looks promising, as does the pleasant manner of this partnership. Sherut-Kol has a telephone answering service virtually day and night throughout the week and weekend, tel. 03-436881, 03-413789 and 03-418010. The office itself is staffed by one or both of the partners from 8 a.m. to 1 p.m. and 4 to 7 p.m. daily, and again between 9 p.m. and midnight on weekdays; Friday hours are 8 a.m. till 1 p.m.

DESPITE the wide range of services offered — as diverse as dressmaking and dictation-taking — most of the demand thus far has been for domestic cleaning help. Mrs. Hashman told me. This, in fact, is one of the least original aspects of the programme — since domestic helpers can be obtained by a phone call to a Labour Exchange.

Indeed, Sherut-Kol has an agreement with the Tel Aviv Labour Exchange for domestic help, and it is the Exchange which sends out cleaning women on an hourly basis on behalf of Sherut-Kol. If, however, the customer is prepared to take a university student or a looking for domestic help on a regular basis, Sherut-Kol does individual interviews with the candidate it sends.

While Sherut-Kol originally intended to give service only in the North Tel Aviv and Ramat Aviv areas, it says it is willing to enrol subscribers all over the Greater Tel Aviv area — though it does not promise to be able to supply cleaning help and babysitters to outlying areas.

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MARTHA MEISELS

(Mendel Kohnsky's weekly theatre review appears in today's feature pages.)

"BY JUSTICE shall Zion be redeemed," says the Prophet Isaiah.

We have seen many of the signs of the Final Redemption listed by the Prophets and Talmudic Sages. On the positive side we have seen the beginning of the Ingathering of the Exiles and the Land's filling up with the flora cultivated by its returning children and the fauna bred by them, and we have seen the restoration of our national sovereignty in the Land.

On the negative side, we have had skyrocketing inflation, the proliferation of impudence, contempt of the young for their elders, scorn of scholarship and piety, absence of truth, schools become warehouses, and other signs listed in tractate Sanhedrin 97 and 98 and Sota 40.

We now have another sign that the Redemption is approaching, the one indicated by Isaiah. Zion has clearly become the land of the just.

Examples abound.

Your telephone some office and ask for X. "Just a moment," says the switchboard operator. Many moments later, nothing having happened, you hang up and call again. "He just left," the operator says this time. Or X answers, and before you can say anything he

Just waiting

A VIEW FROM NOB
Moshe Kohn

hna said, "Just a moment," and laid the revolver down on the desk, giving you a chance to listen to his office noise before coming back to you just about four minutes later.

You are waiting in line to pay for your two litres of milk, loaf of bread and container of cottage cheese. Someone pushes to the head of the line, turns to you, smiles and says: "I just have to pay for..." — two litres of milk, a loaf of bread and a container of cottage cheese. The cashier starts totting up the pusher's bill, and as you start to object she says to you: "He just got back from reservoir duty."

You're waiting in line at the bank to cash a cheque. Somebody pushes to the head of the line, turns to you, smiles and says: "I just have to..." — cash a cheque.

YOU CALL your child up from the

street, or you call to someone at the office. "Just a minute," is the reply that precedes just about eight minutes of waiting and three more calls.

A bathroom pipe has burst and you call your plumber. He recognizes the urgency of the matter and says: "Just wait right there. I'll be over in just seven minutes." Just 82 minutes later he is there, and he just happens not to have the necessary part.

"A perfect fit," the salesman tells you about the shoes that seem to be pinching your toes. "No, no, they're just right; you just have to wear them in," he reassures you. You are not really reassured, but you just haven't the strength to resist. Two days later you come back to exchange them. "Just where do you think you are," the salesman asks indignantly. "In America?"

After waiting 25 minutes for that bus that is scheduled to come every 7-10 minutes, you are about to crowd on when the driver slams the door shut, shouting: "There's an empty bus just behind me!" The bus is not really empty when

it arrives just about eight minutes later.

Our new government is contributing its share to the advancement of justice. At least twice a week, it seems, some minister makes an announcement that raises an uproar of objections: from other ministers, from the civil servants, from the general public, from Washington. The author of the announcement announces: "We intend to do it, but not just yet." Or: "What's the uproar? It was just an idea."

"BLAST the Messiah-time calculators, for when the deadline they calculated arrives and the Messiah does not come, everybody sinks into despair," some Talmudic Sage said.

"Let the Messiah come, but I don't want to be there when it happens," a few of them said, having no desire to undergo the tribulations scheduled to precede his coming.

But one of them, Rabbi Yosef, ready to brave anything just so the Jewish people and the rest of the world should at last be redeemed, said: "Let him come, and I will consider it a privilege to sit in the shade of the dung of the donkey carrying him." It's just a thought. □

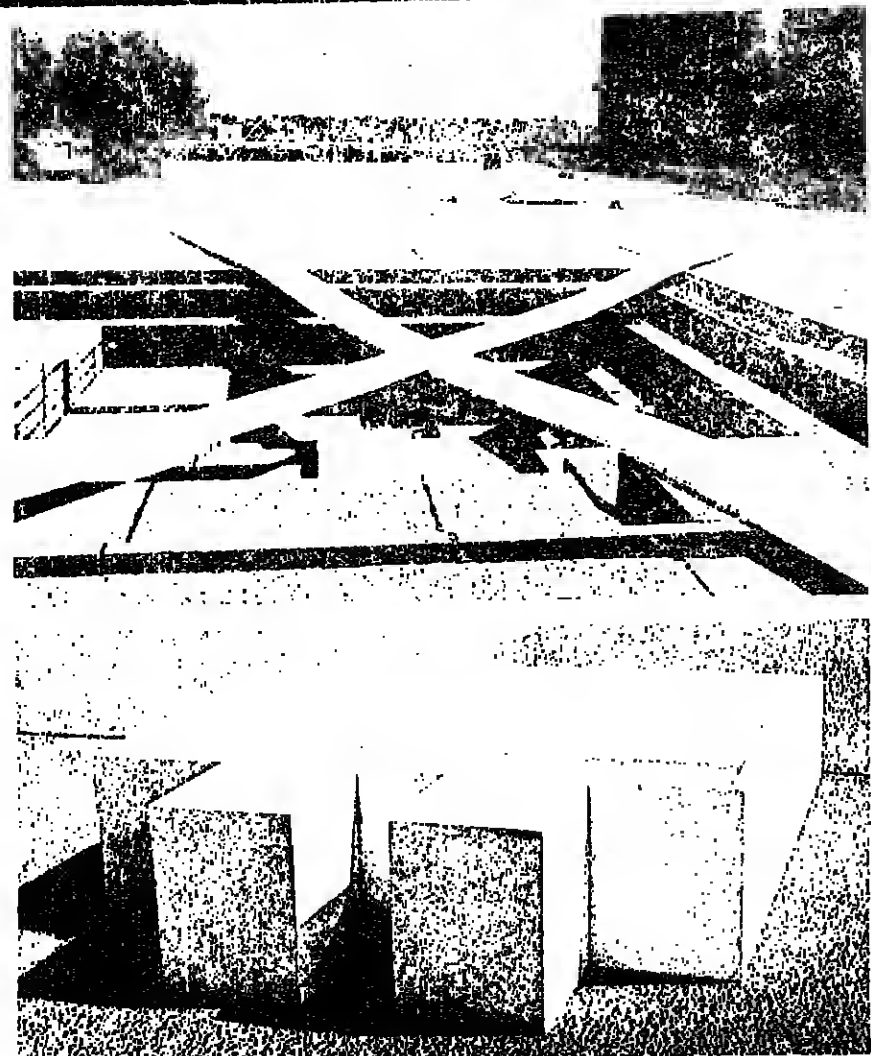
The best of Gross

Meir Ronnen

MICHAEL GROSS, at 57, has at last been given a major show at the Israel Museum. Not that it is a retrospective, for the burly sixth generation sabra originally from Migdal, on Lake Tiberias, is far too young for that. Curator Yona Fischer has wisely included three earlier small paintings to explain from where this show has evolved. All the other works on show, sculptures, "situations" and paintings, all of them very large and partly "minimalist," have been conceived in the last 18 months. They show Gross at the height of his powers. They are also all of a piece. Gross has succeeded in giving us a show that not only interacts with its environment, but which applies the same logic to a number of very different compositional and emotional problems.

Like the current Neubstein and Gittin shows at the Tel Aviv and Israel Museums, the Gross show was tailored to its setting with some of the major pieces being created *in situ*. Like them, it uses certain minimalist devices in a conceptual manner and it also employs plywood and wooden beams as well as paint and canvas.

Gross has not burned any bridges with his own past or that of art history. Coldness is out: "the aim is to endow the work with a certain human feeling." The human feeling is there, partly perhaps because Gross uses colour, albeit more sparingly than hitherto, though in his case, less is now definitely more. If there is any coldness it is confined to the all white constructions outside on the Ide Crown Plaza. Down in the Gruen-Goldmann galleries, the canvas constructions are quietly, lyrically happy. Some are better than others, but it's a pleasure to sit quietly among them, particularly when few other visitors are around. But it comes as something of a jolt to realize that Gross' development has led him "back" to what some Americans were doing a decade or more ago: I have in mind the "Art of the Road" show of developments



Works by Michael Gross at the Israel Museum.

between 1948-68 and in particular works by Don Judd, Sol Lewitt, Ellsworth Kelly, Robert Morris, Patricia Johnson and especially Robert Rauschenberg.

Two decades ago, Gross' work was entirely reductive: the early portraits, still life and landscape on show are all subjects that have been both formalised and reduced to fairly simple, painterly terms. In the new sculptures and "situations canvases," Gross reacts to the materials, colour and form as live events in themselves when putting them together. Gross calls his working process "reaction to life," while the "Art of the Road" made no direct appeal to the emotions.

The "situations" are those in which a canvas is combined or juxtaposed with an extraneous object, usually wooden beams, but also a rope. The latter, for instance, dramatically aged, is equally dramatically suspended from ceiling to floor next to a large warm monochrome vertical canvas partially bounded on two sides by an incomplete brown "frame," which defines itself as part of the composition. The rope is a bonus which divides the canvas

kinetically as you move past it, but as it leaves the field your eye makes the loop and the compositional connection. Its shadow also plays a role. In another case a free-standing canvas is allied to a dark vertical beam creating a three-dimensional painting-sculpture worthy of Ellsworth Kelly. Other two-panel works contrast two different textures as well as form, quantity and colour.

Despite their family feeling, the large canvases vary a great deal. Some are based on partially over-painted geometric elements, others are unfortunately opaque, like the diptych, though the composition is excellent, making clever use of the "join" both as a line and definition of an area. "Brown, white" (10) recalls Clyfford Still, while "White, pale blue, ochre" (14) looks like a J.N.F. blue box as seen by Milton Avery. Barnett Newman hovers in the wings of several other settings. But most of these very different works are completely original conceptions.

Some of the compositional ideas, particularly the axial ones, have however been overworked elsewhere and tend a little to the

average spectator, because it is not entirely critical to the situation. All the works are white, meant to contrast with the black paving.

The best is the "wiping out" or whitening out, of the plaza's pool and waterfall. The sunken pool has been "crossed out" with two gigantic slivers of sanded plywood, which sag nicely to demonstrate their intrinsic pliability in one plane. The water itself foams with a white emulsion, which makes the waterfall adjacent to the entrance steps look like the Yukon in thaw. With a simple stroke, Gross has made this man-made environment work for him and to produce something entirely different; and on what a scale!

At stage centre is an open white box of varied dimensions to which has been added two contrasting solid wooden blocks. The in-out idea is good but the effect looks contrived, particularly because of the way in which Gross has indented the sides to demonstrate their thickness; the shape of the indentation itself looks merely decorative. This work would look almost ornate beside a Don Judd of the early sixties.

At the end of the plaza are two wooden ladder-like forms meeting in midair to form a triangle with the ground. The rendering of a functional object-form in a non-functional way is intriguing, but the work would have looked better embedded in soft ground instead of being bolted to the plaza; its outward thrust of force would have been more readily apparent. But it also reads well when seen from one end, i.e., from the steps of the museum entrance, with which it has been deliberately centred.

Gross has successfully made these works interact with the given situation at the museum. They are also more thought-provoking in retrospect than one would suspect at first sight. Altogether, this is an unusually stimulating show by one of our most serious, — and most human — artists. And, it should be added, one of our more successful art teachers. □



"Do it yourself" at Lego show

Some 150,000 pieces of "Lego" and 1,300 models made from the Danish clip-together plastic building blocks, are available to visitors of all ages to play with, at an unusual exhibition which opened at the Israel Museum's Pinesky Design Pavilion this week.

Not since the appearance of the Meccano Erector Set in the twenties has a construction toy so taken hold of children all over the world. The Lego system, which now comes in various sizes, is so easy to put together that it can be used by two-year-olds, whereas the Meccano set required screws, nuts, spanners and screwdrivers. Lego parts now feature dolls with detachable heads and arms and "hands" that can grip each other, as well as windows that open,

wheels and axles and even aircraft propellers. Lego parts come in pleasing colours. The toy's effect on children is now being examined by research teams at several American and European universities. They have recently learned that between 60 and 70 per cent of Lego enthusiasts are boys.

The Lego plant now turns out over half a million parts an hour, 24 hours a day; and sells to 60 million customers in 114 countries, far exceeding Meccano's record. In Israel, unfortunately, it retails at over twice the price it costs in Europe, but still sells well. The system was invented by some Danish carpenters who switched production from wooden toys to plastic ones. Some of their original wooden toys are also on

show at the Pinesky Pavilion, where the display will remain open until the end of December.

Viktor Vasarely has marketed "do-it-yourself" plastic paintings using a Lego-like system. Lego colours make possible combinations that lead to abstract design values. They could conceivably be used by artists as well as children. The educational possibilities of this toy are immense. Why then is Lego so expensive here? First of all, it is not a cheap toy even in Europe. But here the retail mark-up is often 100% and this after customs duties of another 100% have been paid.

I do not know how much income the Treasury derives from duties on toys, but surely no revenue is worth depriving our children of aids to development. Some

educational apparatus is freed of customs duties, but anything classed as a toy which also provides pleasure is deemed dutiable. Perhaps our new Education Minister would be ready to take up the cudgils with the Treasury over the question of the price of useful toys. □ MEIR RONNEN

The Weekend Dry Bones

IT'LL SOON BE SIMHAT TORA AND THEY'RE PEDDLING THOSE FANCY PAPER FLAGS ON THE STREET CORNERS AGAIN... SO THIS YEAR WE THOUGHT WE'D SHOW YOU SOME NEW DESIGNS FOR FLAGS.

